











Rob 416  
L416  
R.B.

1927 8<sup>00</sup>  
(1760) 20<sup>00</sup>  
1931 35.00/27<sup>00</sup>  
15<sup>00</sup>

AN no. 1  
EXTRACT

FROM A  
TREATISE

By WILLIAM LAW, M. A. ✓

CALLED,  
The SPIRIT of PRAYER;  
OR,

The Soul rising out of the VANITY of  
*Time*, into the RICHES of *Eternity*.

---

WITH  
SOME THOUGHTS  
on the NATURE OF WAR,  
and its REPUGNANCY  
to the CHRISTIAN LIFE, &c. &c.

---

PHILADELPHIA: Printed by HENRY MILLER,  
in Second-Street. M DCC LXVI,

169593

A N

## EXTRACT, &amp;c.

**T**HE greatest part of mankind, nay of Christians, may be said to be asleep; and that particular way of life, which takes up each man's mind, thoughts, and affections, may very well be called his particular dream. This degree of vanity is equally visible in every form and order of life. The learned and the ignorant, the rich and the poor, are all in the same state of slumber; only passing away a short life in a different kind of a dream. But why so? It is because man has an eternity within him, is born into this world, not for the sake of living here, not for any thing this world can give him, but only to have time and place to become either an eternal partaker of a divine life with God, or to have an hellish eternity amongst fallen angels: And therefore, every man who has not his eyes, his heart, and his hands, continually governed by this two-fold eternity, may be justly said to be fast asleep, to have no awakened sensibility of himself. And a life devoted to interest, and the enjoyments of this world, spent and and wasted in the slavery of earthly desires, may be truly called a dream, as having all the shortness, vanity and delusion of a dream; only with this dif-

ference, that when a dream is over, nothing is lost but fictions and fancies; but when the dream of life is ended only by death, all that eternity is lost, for which we were brought into being. Now there is no misery in this world, nothing that makes either the life or death of man to be full of calamity, but this blindness and insensibility of his state, into which he so willingly, nay obstinately, plunges himself. Every thing that has the nature of evil and distress in it, takes its rise from thence. Do but suppose a man to know himself; that he comes into this world on no other errand, but to rise out of the vanity of time into the riches of eternity; do but suppose him to govern his inward thoughts and outward actions by this view of himself, and then to him every day has lost all its evil; prosperity and adversity have no difference, because he receives and uses them both in the same spirit; life and death are equally welcome, because equally parts of his way to eternity. For poor and miserable as this life is, we have all of us free access to all that is great, and good, and happy; and carry within ourselves a key to all the treasures that heaven has to bestow upon us.—We starve in the midst of plenty, groan under infirmities, with the remedy in our own hands; live and die without knowing and feeling any thing of the one only Good, whilst we have it in our power to know and enjoy it in as great a reality, as we know and feel the power of this world over us: For heaven is as near to our souls, as this world is to our bodies; and we are created,

we

we are redeemed, to have our conversation in it: God, the only Good of all intelligent natures, is not an absent or distant God, but is more present in and to our souls, than our own bodies; and we are strangers to heaven, and without God in the world, for this only reason, because we are void of that spirit of prayer, which alone can, and never fails to unite us with the one only Good, and to open heaven and the kingdom of God within us. All our salvation consists in the *manifestation of the Nature, Life, and Spirit of Jesus Christ in our inward new man*. This alone is Christian redemption; this alone delivers from the guilt and power of sin; this alone redeems, renews, and regains the first Life of God in the soul of man. Every thing besides this is *self*, is *fiction*, is *propriety*, is *own will*, and however coloured, is only thy *old man, with all his deeds*. Enter therefore with all thy heart into this truth, let thy eye be always upon it, do every thing in view of it, try every thing by the truth of it, love nothing but for the sake of it. Wherever thou goest, whatever thou dost at home, or abroad, in the field, or at church, do all in a desire of union with Christ, in imitation of his tempers and inclinations, and look upon all as nothing, but that which exercises and encreases the Spirit and Life of Christ in thy soul. From morning to night keep Jesus in thy heart, long for nothing, desire nothing, hope for nothing, but to have all that is within thee, changed into the Spirit and Temper of the Holy Jesus. Let this be thy  
*Christianity,*

*Christianity*, thy *church*, and thy *religion*. For this new birth in Christ thus firmly believed, and continually desired, will do every thing that thou wantest to have done in thee, it will dry up all the springs of vice, stop all the workings of evil in thy nature, it will bring all that is good into thee, it will open all the gospel within thee, and thou wilt know what it is to be taught of God. This longing desire of thy heart to be *one* with Christ, will soon put a stop to all the vanity of thy life, and nothing will be admitted to enter into thy heart, or proceed from it, but what comes from God, and returns to God; thou wilt soon be, as it were, tied and bound in the chains of all holy affections and desires, thy *mouth* will have a *watch* set upon it, thy *ears* would willingly hear nothing that does not tend to God, nor thy *eyes* be open, but to see, and find occasions of doing good. In a word, when this faith has got both thy *head* and thy *heart*, it will then be with thee, as it was with the *merchant* who found a *pearl of great price*, it will make thee gladly to *sell all that thou hast, and buy it*. For all that had seized and possessed the heart of any man, whatever the merchant of this world had got together, whether of riches, power, honour, learning or reputation, loses all its value, is counted but as dung, and willingly parted with, as soon as this glorious pearl, the new birth in Christ Jesus, is discovered and found by him. This therefore may serve as a *touchstone*, whereby every one may try the truth

truth of his state; if the old man is still a merchant within thee, trading in all sorts of worldly honour, power or learning, if the wisdom of this world is not foolishness to thee, if earthly interests, and sensual pleasures, are still the desire of thy heart, and only covered under a form of godliness, a cloke of creeds, observances and institutions of religion, thou mayst be assured, that the *pearl of great price* is not yet found by thee. For where Christ is born, or his Spirit rises up in the soul, *there all self* is denied, and obliged to turn out; *there all carnal wisdom, arts of advancement, with every pride and glory of this life, are as so many heathen idols*, all willingly renounced, and the man is not only content, but rejoices to say, that *his kingdom is not of this world*.

But thou wilt perhaps say, how shall this great work, the birth of Christ, be effected in me? It might rather be said, since Christ has an infinite power, and also an infinite desire to save mankind, how can any one miss of this salvation, but through his *own unwillingness* to be saved by him? Consider, how was it that the *lame and blind, the lunatick and leper, the publican and sinner*, found Christ to be their Saviour, and to do *all That* for them, which they wanted to be done to them? It was because they had a *real desire* of having *That* which they asked for, and therefore in true *faith* and *prayer* applied to Christ, that his spirit and power might enter into them, and heal *That* which they wanted, and desired to  
be

be healed in them. Every one of these said in *faith and desire, Lord, if Thou wilt, Thou canst make me whole.* And the answer was always this, *According to thy faith, so be it done unto thee.* This is Christ's answer *now*, and thus it is done to every one of us at this day, as *our faith is, so is it done unto us.* And here lies the whole reason of our falling short of the salvation of Christ, it is because we have *no will* to it.

But you will say, Do not all Christians desire to have Christ to be their Saviour? Yes. But here is the deceit; all would have Christ to be their Saviour in the *next world*, and to help them into heaven when they die by his power and merits with God. But this is not *willing* Christ to be thy Saviour, for his salvation, if it is had, must be had in this world, if He saves thee, it must be done in this life, by changing and altering *all that is within thee*, by helping thee to a new heart, as he helped the blind to see, the lame to walk, and the dumb to speak. For to have salvation from Christ, is nothing else but to be made like unto him; it is to have his humility and meekness, his mortification and self-denial, his renunciation of the spirit, wisdom, and honours of this world, his love of God, his desire of doing God's will, and seeking only his honour. To have these tempers formed and begotten in thy heart, is to have salvation from Christ; but if thou *willest not* to have these tempers brought forth in thee, if thy faith and desire does not seek and cry to Christ for them in the  
*same*

*same reality*, as the lame asked to walk, and the blind to see, then thou must be said to be *unwilling* to have Christ to be thy Saviour.

Again, Consider, how was it that the carnal Jew, the deep-read Scribe, the learned Rabbi, the religious Pharisee, not only did not receive, but *crucified* their Saviour? It was because they *willed* and *desired* no such Saviour as He was, no such *inward salvation* as He offered to them. They desired no change of their own nature, no inward destruction of their own natural tempers, no deliverance from the love of themselves, and the enjoyments of their passions; they liked their state, the gratifications of their old man, their *long robes*, their *broad phylacteries*, and *greetings* in the markets. They wanted not to have their *pride* and *self-love* dethroned, their covetousness and sensuality to be subdued by a new nature from heaven derived into them. Their only desire was the success of Judaism, to have an *outward* Saviour, a *temporal* prince, that should establish their law and ceremonies over all the earth. And therefore they crucified their dear Redeemer, and would have none of his salvation, because it all consisted in a change of their nature, in a new birth from above, and a kingdom of heaven to be opened *within* them by the Spirit of God.

Oh Christendom, look not only at the *old Jews*, but see thyself in this glass. For at this day, (Oh sad truth to be told!) at this day, a Christ *within* us, an *inward* Saviour raising a birth of his

own Nature, Life, and Spirit within us, is rejected as gross *enthusiasm*, the learned Rabbis take counsel against it. The propagation of Popery, the propagation of Protestantism, the success of some *particular* church, is the *salvation* which priests and people are chiefly concerned about.

But to return: It is manifest, that no one can fail of the benefit of Christ's salvation, but through an *unwillingness* to have it, and from the same spirit and tempers which made the Jews unwilling to receive it. But if thou wouldst still farther know how this great work, the birth of Christ, is to be effected in thee, then let this joyful truth be told thee, that this great work is *already* begun in every one of us. For this holy Jesus, that is to be formed in thee, that is to be the Saviour and new life of thy soul, that is to raise thee out of the darkness of death, into the light of life, and give thee power to become a son of God, is already *within* thee, living, stirring, calling, knocking at the door of thy heart, and wanting nothing but thy own *faith* and *good will*, to have as real a birth and form in thee, as he had in the Virgin Mary. For the eternal *Word*, or Son of God, did not then first begin to be the Saviour of the world, when he was born in Bethlehem of Judea; but that *Word*, which became man in the Virgin Mary, did, from the beginning of the world, enter as a *word* of life, a *seed* of salvation, into the first father of mankind, was inspoken into him, as an ingrafted word, under the name and character of a *bruiser of the serpent's*

pent's head. Hence it is, that Christ said to his disciples, *The kingdom of God is within you*; that is, the divine nature is within you, given unto your first father, into the light of his life, and from him rising up in the life of every son of Adam. Hence also the holy Jesus is said to be the *light, which lighteth every man that cometh into the world*. Not as he was born in Bethlehem, not as he had an human form upon earth; in these respects he could not be said to have been the light of every man that cometh into the world; but as he was that *eternal Word*, by which all things were created, which was the life and light of all things, and which had as a *second* Creator entered again into fallen man, as a bruiser of the serpent; in this respect it was truly said of our Lord, when on earth, that *He was that light which lighteth every man, that cometh into the world*. For he was really and truly all this, as he was the Immanuel, the *GOD with us*, given unto Adam, and in him to all his offspring. See here the beginning and glorious extent of the Catholic Church of Christ: It takes in all the world; it is God's unlimited, universal mercy to all mankind; and every human creature, as sure as he is born of Adam, has a birth of the bruiser of the serpent within him, and so is infallibly in covenant with God, through Jesus Christ. Hence also it is, that the holy Jesus is appointed to be Judge of all the world, it is because all mankind, all nations and languages have in him, and through him, been put into covenant with God,

and made capable of resisting the evil of their fallen nature.

When our blessed Lord conversed with the woman at Jacob's well, He said unto her, *If thou knewest the gift of God, and who it is that talketh with thee, thou wouldest have asked of him, and he would have given thee living water.* How happy (may any one well say) was this woman of Samaria, to stand so near this *gift of God*, from whom she might have had living water, had she but vouchsafed to have asked for it! But, dear Christian, this happiness is thine; for this holy Jesus, *the gift of God*, first given unto Adam, and in him to all that are descended from him, is the *gift of God* to thee, as sure as thou art born of Adam; nay, hast thou never yet owned him; art thou wandered from him, as far as the prodigal son from his father's house? Yet is he still with thee, he is the gift of God to thee, and if thou wilt turn to him, and ask of him, he has living water for thee.

Poor sinner! consider the treasure thou hast within thee, the Saviour of the world, the eternal Word of God lies hid in thee, as a spark of the divine nature, which is to overcome sin and death, and hell within thee, and generate the life of heaven again in thy soul. Turn to thy heart, and thy heart will find its Saviour, its God, within itself. Thou seest, hearest, and feelest nothing of God, because thou seekest for Him *abroad* with thy outward eyes, thou seekest for Him in books, in controversies, in the church, and out-ward

ward exercises, but *there* thou wilt not find Him, till thou hast *first* found Him in thy heart. Seek for Him in thy heart, and thou wilt never seek in vain, for there he dwelleth, there is the seat of his Light and Holy Spirit.

For this turning to the Light and Spirit of God within thee, is thy *only true* turning unto God, there is no other way of finding Him, but in that place where he dwelleth in thee. For though God be every where present, yet He is only present to thee in the deepest, and most central part of thy soul. Thy natural *senses* cannot possess God, or unite thee to him, nay thy inward faculties of *understanding*, *will*, and *memory*, can only reach after God, but cannot be the *place* of his habitation in thee. But there is a *root*, or *depth* in thee, from whence all these faculties come forth, as lines from a *center*, or as branches from the body of a tree. This depth is called the *center*, the *fund* or *bottom* of the soul. This depth is the *unity*, the *eternity*, I had almost said, *infinity* of thy soul; for it is so infinite, that nothing can satisfy it, or give it any rest, but the infinity of God. In this depth of the soul, the Holy Trinity brought forth its own living image in the first created man, bearing in himself a living representation of Father, Son and Holy Ghost, and this was his dwelling in God, and God in him. This was the kingdom of God *within* him, and made paradise *without* him. But the day that Adam did eat of the forbidden earthly tree, in that day he absolutely died to  
this

this kingdom of God *within him*. This depth, or *center* of his soul having lost its God, was shut up in death and darkness, and became a prisoner in an earthly animal, that only excelled its brethren, the beasts, in an upright form, and serpentine subtlety. Thus ended the fall of man. But from that moment that the God of mercy inspoke into Adam the bruiser of the serpent, from that moment all the riches and treasures of the divine nature came again into man, as a *seed* of salvation sown into the *center* of the soul, and only lieth hidden there in every man, till he desires to rise from his fallen state, and to be born again from above.

Awake then, thou that sleepest, and Christ, who, from all eternity, hath been espoused to thy soul, shall give thee light. Begin to search and dig in thine own field for this *pearl of eternity*, that lieth hidden in it; it cannot cost thee too much, nor canst thou buy it dear; for it is *All*, and when thou hast found it, thou wilt know, that all which thou hast sold, or given away for it, is as meer a nothing, as a bubble upon the water.

But if thou turnest from this heavenly pearl, or tramplest it under thy feet, for the sake of being rich or great, either in church or state, if death finds thee in *this success*, thou canst not then say, that though the *pearl* is lost, yet *something* has been gained instead of it. For in that parting moment, the *things*, and the *sounds* of this world, will be exactly alike; to have had  
an

an estate, or only to have heard of it; to have lived at Lambeth twenty years, or only to have twenty times *passed by* the place, will be the *same good*, or the *same nothing* to thee.

But I will now shew a little more distinctly, what this *pearl of eternity* is. First, It is the *Light* and *Spirit* of God within thee, which has hitherto done thee but little good, because all the desire of thy heart has been after the light and spirit of this world. Thy reason and senses, thy heart and passions, have turned all their attention to the poor concerns of this life, and therefore thou art a stranger to this principle of heaven, this riches of eternity within thee. For as God is not, cannot be truly found by any worshippers, but those who worship Him in *Spirit* and in *Truth*, so this Light and Spirit, though always within us, is not, cannot be found, felt, or enjoyed, but by those, whose whole spirit is turned to it.

When man first came into being, and stood before God as his own image and likeness, this *Light* and *Spirit* of God was as *natural* to him, as truly the light of his nature, as the *light* and *air* of this world is natural to the creatures that have their birth in it. But when man, not content with the food of eternity, did eat of the earthly tree, this Light and Spirit of Heaven was no more *natural* to him, no more rose up as a birth of his nature, but, instead thereof, he was left solely to the light and spirit of this world. And this is *that death* which God told Adam he should

should surely die, in the day that he should eat of the forbidden tree.

But the goodness of God would not leave man in this condition: a redemption from it was immediately granted, and the Bruiser of the Serpent brought the Light and Spirit of Heaven *once more* into the human nature. Not as it was in its first state, when man was in paradise, but as a *treasure hidden* in the center of our souls, which should discover, and open itself by degrees, in such proportion, as the *faith* and *desires* of our hearts were turned to it. This Light and Spirit of God thus freely restored again to the soul, and lying in it as a *secret source* of heaven, is called *grace*, *free grace*, or the *supernatural* gift, or power of God in the soul, because it was something, that the natural powers of the soul could no more obtain. Hence it is, that in the greatest truth, and highest reality, every *stirring* of the soul, every *tendency* of the heart towards God and goodness, is *justly* and *necessarily* ascribed to the *Holy Spirit*, or the *grace* of God. It is because this *first seed* of life, which is sown into the soul, as the *gift* or *grace* of God to fallen man, is itself the *Light* and *Spirit* of God, and therefore every *stirring*, or *opening* of this seed of life, every awakened thought or desire that arises from it, must be called the *moving*, or the *quickenings* of the Spirit of God; and therefore that new man which arises from it, must, of all necessity, be said to be *solely the work and operation* of God. Hence also we have an easy and plain

plain declaration of the true meaning, solid sense, and certain truth, of all those scriptures, which speak of the *inspiration* of God, the operation of the Holy Spirit, the power of the divine Light, as the *sole* and *necessary* agents in the renewal and sanctification of our souls, and also as being things *common* to all men. It is because this Seed of Life, or Bruiser of the serpent, is *common* to all men, and has in all men a degree of life, which is in itself so much of the *inspiration*, or Life of God, the Spirit of God, the Light of God, which is in every soul, and is its power of becoming born again of God. Hence also it is, that all men are exhorted not to quench, or resist, or grieve the Spirit; that is, this *Seed of the Spirit and Light of God* that is in *all* men, as the only source of good. Again, *the flesh lusteth against the Spirit, and the Spirit against the flesh*. By the flesh, and its lustings, are meant the *mere human nature*, or the *natural man*, as he is by the fall; by the Spirit is meant the *Bruiser of the serpent*, that Seed of the Light and Spirit of God, which lieth as a treasure hid in the soul, in order to bring forth the life that was lost in Adam. Now as the flesh hath its life, its lustings, whence all sorts of evil are truly said to be inspired, quickened, and stirred up in us; so the Spirit being a *living* principle *within us*, has its inspiration, its breathing, its moving, its quickening, from which alone the divine life, or the angel that died in Adam, can be born in us.

When this Seed of the Spirit, *common* to all  
C men,

men, is not resisted, grieved and quenched, but its *inspirations* and *motions* suffered to grow and increase in us, to unite with God, and get power over all the lusts of the flesh, then we are born again, the Nature, Spirit and Tempers of Jesus Christ are opened in our souls, the kingdom of God is come, and is found within us. On the other hand, when the flesh, or the *natural* man, hath resisted and quenched this Spirit or Seed of Life within us, then the works of the flesh, adultery, fornication, murders, lying, hatred, envy, wrath, pride, foolishness, worldly wisdom, carnal prudence, false religion, hypocritical holiness, and serpentine subtlety, have set up their kingdom within us.

See here in short the state of man as redeemed. He has a spark of the Light and Spirit of God, as a *supernatural gift* of God given into the birth of his soul, to bring forth by degrees a *new birth* of that life, which was lost in paradise. This holy spark of the divine nature within him, has a natural, strong, and almost infinite tendency, or reaching after that eternal Light and Spirit of God, from whence it came forth. It came forth from God, it came *out* of God, it *partaketh* of the divine nature, and therefore it is always in a state of tendency and return to God. And all this is called the *breathing*, the *moving*, the *quickenings* of the Holy Spirit within us, which are so many operations of this spark of life tending towards God. On the other hand, The Deity, as considered in itself, and *without* the soul of man,

man, has an *infinite, unchangeable* tendency of love and desire towards the soul of man, to unite and communicate its own riches and glories to it, just as the spirit of the air without man, unites, and communicates its riches and virtues to the spirit of the air that is within man. This love or desire of God towards the soul of man is so great, that He gave His only begotten Son, the brightness of his glory, to take human nature upon Him, in its fallen state, that by this mysterious union of God and Man, all the enemies of the soul of man might be overcome, and every human creature might have a power of being born again according to that image of God, in which he was first created. The gospel is the history of this love of God to man. Inwardly he has a Seed of the divine life given into the birth of his soul, a Seed that has all the *riches of eternity* in it, and is always wanting to come to the birth in him, and be alive in God. Outwardly he has Jesus Christ, who, as a Sun of Righteousness, is always casting forth his enlivening beams on this *inward Seed*, to kindle and call it forth to the birth, doing that to this Seed of Heaven in man, which the sun in the firmament is always doing to the vegetable seeds in the earth.

Consider this matter in the following similitude. A *grain* of wheat has the *air* and *light* of this world inclosed, or incorporated in it: This is the mystery of its life, this is its power of growing, by this it has a strong continual tendency of uniting again with that *ocean* of  
C 2 light

light and air, from whence it came forth, and so it helps to kindle its own vegetable life.

On the other hand, That great *ocean* of light and air, having its own *offspring* hidden in the heart of the grain, has a perpetual strong tendency to unite and communicate with it again. From this desire of union on *both sides*, the vegetable life arises, and all the virtues and powers contained in it.

But here let it be well observed, that this desire on both sides cannot have its effect, till the *husk* and gross part of the grain falls into a state of corruption and death, till this begins, the mystery of life hidden in it, cannot come forth. The application here may be left to the reader. I shall only observe, that we may here see the true ground, and absolute necessity of that dying to ourselves, and to the world, to which our blessed Lord so constantly calls all his followers. An universal self-denial, a perpetual mortification of the lust of the flesh, the lust of the eyes, and the pride of life, is not a thing imposed upon us by the *mere will* of God, is not required as a *punishment*, is not an invention of dull and *monkish* spirits, but has its *ground* and *reason* in the nature of the thing, and is as absolutely necessary to make way for the New Birth, as the death of the *husk*, and gross part of the grain, is necessary to make way for its vegetable life.

But, Secondly, *this pearl of eternity* is the *Wisdom* and *Love* of God within thee. In this pearl  
of

of thy Serpent Bruiser, all the holy Nature, Spirit, Tempers, and Inclinations of Christ lie as in a seed, in the center of thy soul, and divine Wisdom, and heavenly Love, will grow up in thee, if thou givest but true attention to God present in thy soul. On the other hand, there is hidden also in the depth of thy nature, the *root*, or *possibility* of all the hellish nature, spirit and tempers of the fallen angels. For heaven and hell have each of them their *foundation* within us, they come not into us from *without*, but spring up in us, according as our *will* and *heart* is turned either to the Light of God, or the kingdom of darkness. But when this life, which is in the midst of these two eternities, is at an end, either an angel or a devil will be found to have a *birth* in us.

Thou needest not therefore run here, or there, saying, *Where is Christ? Thou needest not say, who shall ascend into heaven, that is, to bring down Christ from above? or who shall descend into the deep, to bring up Christ from the dead?* for behold the Word, which is the Wisdom of God, is in thy heart, it is there as a Bruiser of thy serpent, as a Light unto thy feet, and Lanthorn unto thy paths. It is there as an *holy oil*, to soften and overcome the wrathful fiery properties of thy nature, and change them into the humble meekness of Light and Love. It is there as a *speaking Word* of God in thy soul; and as soon as thou art ready to hear, this eternal speaking Word will speak Wisdom and Love in thy inward

ward parts, and bring forth the Birth of Christ, with all his holy Nature, Spirit and Tempers, within thee. Hence it was (that is, from this principle of heaven, or Christ in the soul) hence, I say, it was, that so many eminent spirits, partakers of a divine life, have appeared in so many parts of the heathen world. Glorious names, Sons of Wisdom, that shone, as lights hung out by God, in the midst of idolatrous darkness. These were the Apostles of a Christ *within*, that were awakened and commissioned by the *inward Bruiser* of the serpent, to call mankind from the blind pursuits of flesh and blood, to know themselves, the dignity of their nature, the immortality of their souls, and the necessity of virtue, to avoid eternal shame and misery. These *Apostles*, though they had not the *law*, or written gospel, to urge upon their hearers, yet, having turned to God, they found and preached the gospel, that was written in their hearts. Hence one of them could say this divine truth, viz. that *such only are priests and prophets, who have God in themselves*. Hence also it is, that in the Christian church, there hath been in all ages, amongst the most illiterate, both men and women, who have attained to a deep understanding of the mysteries of the Wisdom and Love of God, in Christ Jesus. And what wonder? since it is not art or science, or skill in grammar or logic, but the opening of the divine life in the soul, that can give true understanding of the things of God. This Life of  
 God

God in the soul, which for its smallness at first, and capacity for great growth, is, by our Lord, compared to a grain of mustard seed, may be, and too generally is, suppressed, and kept under, either by worldly cares, or pleasures, by vain learning, sensuality, or ambition. And all this while, whatever church or profession any man is of, he is a mere *natural* man, *unregenerate*, *unenlightened* by the Spirit of God, because this Seed of Heaven is choak'd, and not suffered to grow up in him. And therefore his *religion* is no more from heaven, than his *fine breeding*; his cares have no more goodness in them, than his pleasures; his love is worth no more than his hatred; his zeal for this, or against that form of religion, has only the nature of any other worldly contention in it. And thus it is, and must be with every mere natural man; whatever appearances he may put on, he may, if he pleases, know himself to be the slave and machine of his own corrupt tempers and inclinations; to be enlightened, inspired, quickened and animated by self-love, self-esteem, and self-seeking, which is the only life, and spirit of the meer natural man, whether he be Heathen, Jew or Christian.

On the other hand, wherever this Seed of Heaven is suffered to take root, to get life and breath in the soul, whether it be in man or woman, young or old, there this new born inward man is justly said to be *inspired*, *enlightened* and *moved* by the Spirit of God, because his whole  
birth

birth and life is a birth from above, of the Light and Spirit of God, and therefore all that is in him, hath the Nature, Spirit and Tempers of Heaven in it. As this regenerate Life grows up in any man, so there grows up a true and real knowledge of the whole mystery of godliness in himself. All that the gospel teaches of sin and grace, of life and death, of heaven and hell, of the new and old man, of the Light and Spirit of God, are things not got by *hearsay*, but inwardly known, felt and experienced, in the growth of his own new-born life. He has then an *unction* from above, which teacheth him all things, a spirit that *knoweth what it ought to pray for*, a spirit that *prays without ceasing*, that is risen with Christ from the dead, and has all its conversation in heaven; a spirit that hath *groans and sighs that cannot be uttered*, that travaileth and groaneth with the whole creation, to be delivered from vanity, and have its glorious liberty in that God, from whom it came forth.

Again, Thirdly, this *pearl of eternity* is the *Church*, or *Temple* of God *within thee*, the consecrated place of divine worship, where alone thou canst worship God in *Spirit and in Truth*. In Spirit, because thy spirit is that alone in thee, which can unite, and cleave unto God, and receive the workings of his divine Spirit upon thee. In Truth, because this adoration in spirit, is that truth and reality, of which all outward forms and rites, though instituted by God, are only the figure for a time, but this worship is eternal.

eternal. Accustom thyself to the holy service of this inward temple. In the midst of it is the fountain of living water, of which thou mayst drink, and live for ever. There the mysteries of thy redemption are celebrated, or rather opened in life and power. There the supper of the Lamb is kept; the *bread that came down from heaven, that giveth life to the world*, is thy true nourishment: All is done, and known in real experience, in a living sensibility of the work of God on the soul. There the Birth, the Life, the Sufferings, the Death, the Resurrection and Ascension of Christ, are not merely remembered, but inwardly found and enjoyed, as the real states of thy soul, which has followed Christ in the regeneration. When once thou art well grounded in this *inward worship*, thou wilt have learnt to live unto God *above time and place*. For every day will be *Sunday* to thee, and wherever thou goest, thou wilt have a *priest*, a *church*, and an *altar* along with thee. For when God has all that he should have of thy heart, when renouncing the will, judgment, tempers and inclinations of thy *old man*, thou art wholly given up to the obedience of the Light and Spirit of God within thee, to *will* only in his will, to *love* only in his love, to be *wise* only in his wisdom, then it is, that every thing thou doest, is as a song of praise, and the common business of thy life is a conforming to God's will on earth, as angels do in heaven.

Fourthly, and lastly, this pearl of eternity is  
D the

the *Peace* and *Joy* of God within thee, but can only be found by the manifestation of the Life and Power of Jesus Christ in thy soul. But Christ cannot be thy Power and thy Life, till, in obedience to his call, *thou deniest thyself, takest up thy daily cross, and followest Him* in the regeneration. This is peremptory, it admits of no reserve, or evasion, it is the one way to Christ, and eternal life. But be where thou wilt, either *here*, or at *Rome*, or *Geneva*, if *self* is undenied, if thou livest to thine *own will*, to the pleasures of thy natural lust and appetites, senses and passions, and in conformity to the vain customs and spirit of this world, thou art dead whilst thou livest, the Seed of the Woman is crucified within thee, Christ can profit thee nothing, thou art a stranger to all that is holy and heavenly within thee, and utterly incapable of finding the *Peace* and *Joy* of God in thy soul. And thus thou art poor, and blind, and naked, and empty, and livest a miserable life in the vanity of time; whilst all the riches of eternity, the Light and Spirit, the Wisdom and Love, the Peace and Joy of God, are within thee. And thus it will always be with thee, there is no remedy, go where thou wilt, do what thou wilt, all is shut up, there is no open door of salvation, no awakening out of the sleep of sin, no deliverance from the power of thy corrupt nature, no overcoming of the world, no revelation of Jesus Christ, no joy of the new birth from above, till dying to thyself and the world, thou turnest  
to

to the Light and Spirit, and Power of God in thy soul. All is fruitless and insignificant, all the means of thy redemption are at a stand, all outward forms are but a dead formality, till this fountain of living water is found within thee.

But thou wilt perhaps say, How shall I discover this riches of eternity, this Light, and Spirit, and Wisdom, and Peace of God, treasured up within me? Thy *first thought* of repentance, or *desire* of turning to God, is thy *first discovery* of this Light and Spirit of God within thee. It is the voice and language of the *Word* of God within thee, though thou knowest it not. It is the Bruiser of thy serpent's head, thy dear *Immanuel*, who is beginning to preach *within* thee, that same which He first preached in publick, saying, *Repent, for the kingdom of heaven is at hand*. When therefore but the smallest instinct or desire of thy heart calleth thee towards God, and a newness of life, give it time and leave to speak; and take care thou refuse not him that speaketh. For it is not an angel from heaven that speaketh to thee, but it is the eternal *speaking Word* of God in thy heart, that Word which at first created thee, is thus beginning to create thee a *second time* unto righteousness, that a new man may be formed again in thee in the image and likeness of God. But above all things, beware of taking this *desire* of repentance to be the effect of thy own natural *sense* and *reason*, for in so doing thou loosest the key of all the heavenly treasure that is in thee,

D 2

thou

thou shuttest the door against God, turnest away from him, and thy repentance (if thou hast any) will be only a vain, unprofitable work of thy own hands, that will do thee no more good, than a *well* that is without water. But if thou takest this *awakened desire* of turning to God to be, as in truth it is, the coming of Christ in thy soul, the *working, redeeming* power of the Light and Spirit of the holy Jesus within thee, if thou dost reverence and adhere to it as such, this *faith will save thee, will make thee whole*; and by thus believing in Christ, though thou wert dead, yet shalt thou live.

Now all dependeth upon thy right submission and obedience to this speaking of God in thy soul. Stop therefore all self-activity, listen not to the suggestions of thy own reason, run not on in thy own will, but be retired, silent, passive, and humbly attentive to this new risen Light within thee. Open thy heart, thy eyes, and ears to all its impressions. Let it enliven, teach, frighten, torment, judge, and condemn thee, as it pleaseth, turn not away from it, hear all it saith, seek for no relief out of it, consult not with flesh and blood, but with a heart full of faith and resignation to God, pray only this prayer, that God's kingdom may come, and his will be done in thy soul. Stand faithfully in this state of preparation, thus given up to the Spirit of God, and then the work of thy repentance will be wrought in God, and thou wilt soon find, that He that is in thee, is much greater than all that are against thee.

But

But that thou mayest do all this the better, and be more firmly assured, that this *resignation* to, and *dependance* upon the working of God's Spirit within thee, is right and sound, I shall lay before thee two great, and infallible, and fundamental truths, which will be as a rock for thy faith to stand upon.

First, That through all the whole nature of things, nothing can *do*, or *be* a real good to thy soul, but the *operation of God* upon it. Secondly, That all the dispensations of God to mankind, from the fall of Adam, to the preaching of the gospel, were only for this *one end*, to fit, prepare, and dispose the soul for the *operation* of the Spirit of God upon it. These two great truths, well and deeply apprehended, put the soul in its right state, in a continual dependence upon God, in a readiness to receive all good from Him, and will be a continual source of light in thy mind. They will keep thee safe from all errors, and false zeal in things and forms of religion, from a sectarian spirit, from a bigotry and superstition; they will teach thee the true difference between the means and end of religion, and the regard thou shewest to the *shell*, will be only so far as the *kernel* is to be found in it.

Man, by his fall, had broke off from his true *center*, his proper place in God, and therefore the life and operation of God was no more in him. He was fallen from a life in God, into a life of *self*, into an animal life of self-love, self-esteem, and self-seeking in the poor perishing  
en-

enjoyments of this world. This was the *natural state* of man by the fall. He was an apostate from God, and his natural life was all idolatry, where *self* was the great idol that was worshipped instead of God. See here the whole truth in short. All sin, death, damnation and hell, is nothing else but this kingdom of *self*, or the various operations of self-love, self-esteem, and self-seeking, which separate the soul from God, and end in eternal death and hell.

On the other hand, all that is *Grace, Redemption, Salvation, Sanctification, Spiritual Life*, and the *New Birth*, is nothing else but so much of the Life and Operation of God found again in the soul. It is man come back again into his *center*, or place in God, from whence he had broke off. The beginning again of the Life of God in the soul, was then first made, when the mercy of God inspoke into Adam a *seed* of the divine life, which should bruise the head of the serpent, which had wrought itself into the human nature. Here the kingdom of God was again within us, though only as a *seed*, yet small as it was, it was yet a *degree* of the divine life, which, if rightly cultivated, would overcome all the evil that was in us, and make of every fallen man, a new born Son of God.

All the sacrifices, and institutions of the ancient patriarchs, the *law of Moses*, with all its types, and rites, and ceremonies, had this *only end*; they were the methods of divine wisdom for a time, to keep the hearts of men from the

wanderings of idolatry, in a state of *holy expectation* upon God; they were to keep the *first seed* of life in a state of growth, and make way for the farther operation of God upon the soul; or, as the apostle speaks, to be as a *schoolmaster unto Christ*. That is, till the birth, the resurrection and ascension of Christ, should conquer death, and hell, open a new dispensation of God, and baptize mankind afresh with the Holy Ghost, and Fire of Heaven. Then, that is, on the day of *Pentecost*, a *new dispensation* of God came forth; which, on God's part, was the operation of the holy Spirit in gifts and graces upon the whole church. And on man's part, it was the adoration of God in *Spirit and in Truth*. Thus all that was done by God, from the Bruiser of the serpent given to Adam, to Christ's sitting down on the right hand of God, was all for this end, to remove all that stood between God and man, and to make way for the *immediate* and *continual* operation of God upon the soul. And that man, baptized with the Holy Spirit, and born again from above, should absolutely renounce *self*, and wholly give up his soul to the operation of God's Spirit, to know, to love, to will, to pray, to worship, to preach, to exhort, to use all the faculties of his mind, and all the outward things of this world, as enlightened, inspired, moved and guided by the Holy Ghost; who, by this last dispensation of God, was given to be a comforter, a teacher and guide to the church, who should abide with it for ever.

This

This is Christianity, a spiritual society, not because it has no worldly concerns, but because all its members, as such, are born of the Spirit, kept alive, animated and governed by the Spirit of God. It is constantly called, by our Lord, the kingdom of God, or heaven, because all its ministry and service, all that is done in it, is done in obedience and subjection to that Spirit, by which angels live, and are governed in heaven. Hence our blessed Lord taught his disciples to pray, that this kingdom might come, that so God's will might be done on earth, as it is in heaven, which could not be but by that same Spirit by which it is done in heaven. The short is this: The kingdom of *self*, is the fall of man, or the great apostacy from the Life of God in the soul, and every one, wherever he be, that liveth unto *self*, is still under the fall and great apostacy from God. The kingdom of Christ is the Spirit and Power of God, dwelling and manifesting itself in the birth of a new inward man: And no one is a member of this kingdom, but *so far* as a true birth of the Spirit is brought forth in him. These two kingdoms take in all mankind, he that is not of one, is certainly in the other; dying to one, is living to the other.

Hence we may gather these following truths: First, Here is shewn the true ground and reason of what was said above, namely, That when the *call* of God to repentance first ariseth in thy soul, thou art to be *retired, silent, passive,* and humbly attentive to this new risen Light within thee,

thee, by wholly stopping, or disregarding the workings of thy own will, reason and judgment. It is, because all these are false counselors, the sworn servants, bribed slaves of thy fallen nature, they are all born and bred in the kingdom of *self*; and therefore, if a new kingdom is to be set up in thee, if the operation of God is to have its effect in thee; all these natural powers of *self* are to be silenced and suppressed, till they have learned obedience and subjection to the Spirit of God. Now this is not requiring thee to become a *fool*, or to give up thy claim to sense and reason, but is the shortest way to have thy sense and reason delivered from folly, and thy whole rational nature strengthened, enlightened and guided by that Light, which is Wisdom itself.

A Child that obediently denies his own will and own reason, to be guided by the will and reason of a truly wise and understanding tutor, cannot be said to make himself a fool, and give up the benefit of his rational nature, but to have taken the shortest way to have his own will and reason made truly a blessing to him.

*Secondly*, Hence is to be seen the true ground and necessity of that universal mortification and self-denial with regard to all our senses, appetites, tempers, passions and judgments. It is because all our whole nature, as fallen from the Life of God, is in a state of contrariety to the order and end of our creation, a continual source of disorderly appetites, corrupt tempers, and false

E

judg-

judgments. And therefore every motion of it is to be mortified, changed and purified from its *natural state*, before we can enter into the kingdom of God. Thus when our Lord saith, *Except a man hateth his father and mother, yea, and his own life, he cannot be my disciple*; it is because our best tempers are yet *carnal*, and full of the *imperfections* of our fallen nature. The doctrine is just and good: Not as if *father* and *mother* were to be hated; but *that love*, which an unregenerate person, or *natural man*, hath towards them, is to be *hated*, as being a blind *self-love*, full of all the *weakness* and *partiality*, with which fallen man loves, honours, esteems and cleaves to himself. This love, *born* from corrupt flesh and blood, and *polluted* with *self*, is to be *hated* and *parted* with, that we may love them with a love *born* of God, with such a love, and on such a motive, as Christ hath loved us. And then the *disciple*, of Christ far exceeds all others in the love of parents. Again, our *own life* is to be *hated*; and the reason is plain, it is because there is nothing lovely in it. It is a *legion* of evil, a monstrous birth of the *serpent*, the *world*, and the *flesh*; it is an *apostasy* from the *life* and *power* of God in the soul; a life that is *death* to heaven, that is pure unmixed *Idolatry*, that lives wholly to *self*, and not to God, and therefore *all this own life* is to be absolutely *hated*, all this *self* is to be *denied* and *mortified*, if the nature, spirit, temper and inclinations of Christ are to be brought to life in us. For it is

as impossible to live to both these lives at once, as for a *body* to move two contrary ways at the same time. And therefore all these mortifications and self-denials have an absolute necessity in the nature of the thing itself.

Thus when our Lord further saith, unless a Man forsake *all that he hath*, he cannot be my *disciple*. The reason is plain, and the necessity absolute; it is because *all* that the *natural* man hath, is in the possession of *self-love*, and therefore *this possession* is to be absolutely *forsaken* and parted with. All that he hath, is to be put into other hands, to be given to divine love, or this *natural man* cannot be changed into a *disciple* of Christ. For self-love in *all that it hath*, is earthly, sensual and devilish, and therefore must have *all* taken away from it; and then to the *natural* man *all* is lost, he hath *nothing* left, all is laid down to the feet of Jesus. And then all things are common, as soon as *self-love* has lost the possession of them. And then the disciple of Christ, *though having nothing, yet possesseth all things*; all that the *natural* man hath *forsaken*, is restored to the *disciple* of Christ an *hundred-fold*. For self-love, the greatest of all *thieves*, being now cast out, and all that he had stolen and hidden, thus taken from him, and put into the hands of divine love, every *mite* becometh a large treasure, and Mammon openeth the Door into everlasting habitations. This was the spirit of the *first draught* of a Christiari church at *Jerusalem*, a church made truly after the pattern

of heaven, where the love that reigns in heaven, reigned in it, where divine Love broke down all the selfish fences, the locks and bolts of *me, mine, my own, &c.* and laid all things common to the members of this new Kingdom of God on earth.

Now, though many years did not pass after the age of the Apostles, before *Satan* and *Self* got footing in the church, and set up merchandize in the house of God; yet this *one heart*, and *one spirit*, which then first appeared in the *Jerusalem* church, is that *one heart* and *one spirit* of divine Love, to which *all* are called, that would be true disciples of Christ. And though the Practice of it is lost as to the church in general, yet it ought not to have been lost; and therefore every Christian ought to make it his great care and prayer to have it restored in himself. And then, though born in the dregs of time, or living in *Babylon*, he will be as truly a member of the first heavenly church at *Jerusalem*, as if he had lived in it in the days of the Apostles. This Spirit of Love, born of that celestial fire, with which Christ baptizes his true disciples, is alone that Spirit, which can enter into heaven, and therefore is that Spirit which is to be born in us, whilst we are on earth. For no one can enter into heaven, till he is made heavenly, till the Spirit of Heaven is entered into him. And therefore all that our Lord hath said of denying and dying to *self*, and of his parting with all that he hath, are practices absolutely necessary from the nature of the thing.

Be-

Because all turning to self, is so far turning from God, and so much as we have of self-love, so much we have of a hellish, earthly weight, that must be taken off, or there can be no ascension into heaven. But thou wilt perhaps say, if *all self-love* is to be renounced, then all love of our neighbour is renounced along with it, because the commandment is, *only to love our neighbour as ourselves*. The answer here is ealy, and yet no quarter given to self-love. There is but *one only* love in heaven, and yet the angels of God love one another in the *same manner* as they love themselves. The matter is thus; the one supreme, unchangeable *rule* of love, which is a *law* to all intelligent beings of all worlds, and will be a law to all eternity, is this, *viz. That God alone is to be loved for himself*, and *all other beings only in Him*, and for *Him*. Whatever intelligent creature lives not under this rule of love, is so far fallen from the order of his creation, and is, till he returns to this eternal law of love, an *apostate* from God, and incapable of the kingdom of heaven.

Now if God alone is to be loved for *himself*, then no creature is to be loved for *itself*; and so all *self-love* in every creature is absolutely condemned.

And if all created beings are only to be loved *in* and *for* God, then my neighbour is to be loved *as* I love myself, and I am only to love myself, *as* I love my neighbour, or any other created being, that is, only *in* and *for* God.

And

And thus the command of loving our neighbour as ourselves, stands firm, and yet all self-love is plucked up by the roots. But what is loving any creature, only *in*, and *for*, God? It is when we love it only, as it is God's *work*, *image* and *delight*; when we love it merely as it is God's, and belongs to him, this is loving it *in* God, and when all that we wish, intend, or do to it, is done from a love of God, for the honour of God, and in conformity to the will of God, this is loving it *for* God. This is the *one love*, that is, and must be the spirit of all creatures, that live united to God. Now this is no speculative refinement or fine-spun fiction of the brain, but the simple truth, a first law of nature, and a necessary band of union between God and the creature. The creature is not in God, is a stranger to him, has lost the life of God in itself, whenever its love does not thus begin and end in God.

The loss of this love was the *fall* of man, as it opened in him a kingdom of *self*, in which Satan, the world and the flesh, could all of them bring forth their own works. If therefore man is to rise from his fall, and return to his life in God, there is an absolute necessity that *self*, with all his brood of gross affections, be deposed, that his first love; in and for which he was created, may be born again in him. Christ came into the world to *save sinners*, to destroy the works of the devil. Now *self* is not only the seat and habitation, but the very *life* of *sin*.

fin. The works of the devil are all wrought in *self*, it is his peculiar *workhouse*, and therefore Christ is not come as a Saviour from sin, as a Destroyer of the works of the Devil in any of us, but *so far* as self is beaten down, and overcome in us. If it is literally true what our Lord said, *That his kingdom was not of this world*, then it is a truth of the same certainty, that no one is a member of this kingdom, but he that, in the literal sense of the words, renounces the spirit of this world. Christians might as well part with half the articles of their creed, or but half believe them, as to really refuse, or but by halves enter into these self-denials.

For all that is in the *creed*, is only to bring forth this dying and death to all and every part of the old man, that the Life and Spirit of Christ may be formed in us.

Our redemption is *this new Birth*; if this is not done, or doing in us, we are still unredeemed. And though the Saviour of the world is come, He is not come in us, He is not received by us, is a Stranger to us, is not ours, if his life is not within us. His life is not, cannot be within us, but so far as the spirit of the world, self-love, self-esteem, and self-seeking are renounced, and driven out of us.

*Thirdly*, Hence we may also learn the true nature and worth of all *self-denials*, and *mortifications*. As to their nature, considered in themselves, they have nothing of *goodness* or *holiness*, nor are any real parts of our sanctification, they

are

are not the true *food* and *nourishment* of the divine life in our souls, they have no *quickening*, *sanctifying power* in them; their only worth consists in this, that they remove the impediments of holiness, break down that which stands between God and us, and make way for the *quickening, sanctifying Spirit* of God to operate on our souls. Which operation of God is the *one only* thing that can raise the divine life in the soul, or help it to the smallest degree of real holiness, or spiritual life. As in our creation, we had only that *degree* of a divine life, which the power of God derived into us; as then all that we had, and were, was the *sole operation* of God in the creation of us, so in our redemption, or regaining that first perfection, which we have lost, all must be again the operation of God, *every degree* of the divine life restored in us, be it ever so small, must and can be nothing else but so much of the life and operation of God found again in the soul. All the activity of man in the works of self-denial, has no good in itself, but is only to open an entrance for the *one only* Good, the Light of God, to operate upon us.

Hence also we may learn the reason, why many people not only lose the benefit, but are even the worse for all their mortifications. It is because they mistake the whole nature and worth of them. They practise them for their *own sakes*, as things good in themselves, they think them to be *real* parts of holiness, and so rest  
in

in them, and look no *farther*, but grow full of self-esteem and self-admiration, for their own progress in them. This makes them self-sufficient, morose, severe judges of all those that fall short of their mortifications.

And thus their *self-denials* do only that for them, which *indulgences* do for other people; they withstand and hinder the operation of God upon their souls, and instead of being *really* self-denials, they strengthen and keep up the kingdom of *self*.

There is no avoiding this fatal error, but by deeply entering into this great truth, that all our own activity and working has no good in it, can do no good to us, but as it leads and turns us in the best manner to the Light and spirit of God, which alone brings life and salvation into the soul. *Stretch forth thy hand*, said our Lord to the man, *that had a withered hand*; he did so, and *it was immediately made whole as the other*.

Now, had this man any ground for pride, or a high opinion of himself, for the share he had in the restoring of his hand? Yet just such is our share in the raising up of the spiritual life within us. All that we can do by our own activity, is only like this man's stretching out his hand; the rest is the work of Christ, the only Giver of life to the withered hand, or the dead soul. We can only then do living works, when we are so far born again, as to be able to say with the Apostle, *Yet not I, but Christ that liveth in me*. But to return, and further shew how the

soul that feels the call of God to repentance, is to behave under it, that this stirring of the Divine Power in the soul may have its full effect, and bring forth the birth of the new man in Christ Jesus. We are to consider it (as in truth it is) as the *Seed* of the Divine Nature within us, that can only grow by its *own strength* and *union* with God. It is a Divine Life, and therefore can grow from nothing but Divine Power. When the virgin *Mary* conceived the birth of the holy Jesus, all that she did towards it herself, was only this single act of faith and resignation to God: *Behold the handmaid of the Lord, be it unto me according to thy word.* This is all that we can do towards the conception of that new man that is to be born in ourselves. Now this truth is easily consented to, and a man thinks he believes it, because he consents to it, or rather, does not deny it. But this is not enough, it is to be apprehended in a deep, full, and practical assurance, in such a manner as a man knows and believes that he did not create the *stars*, or cause life to rise up in himself. And then it is a belief that puts the soul into a right state, that makes room for the operation of God upon it. His light then enters with full power into the soul, and his Holy Spirit moves and directs all that is done in it, and so man lives again in God as a new creature. For this truth thus firmly believed, will have these two most excellent effects: *First*, it will keep the soul fixed, and continually turned towards God, in faith, prayer, desire,

desire, confidence and resignation to him, for all that it wants to have done in it, and to it; which will be a continual source of all divine virtues and graces. The soul thus turned to God, must be always receiving from him. It stands at the true door of all divine communications, and the Light of God as freely enters into it, as the Light of the *sun* enters into the *air*. *Secondly*, It will fix and ground the soul in a true and lasting self-denial. For by thus knowing and owning our own *nothingness* and inability, that we have no other capacity for good, but that of receiving it from God alone, *self* is wholly denied, its kingdom is destroyed; no room is left for spiritual pride and self-esteem; we are saved from a pharisaical holiness, from wrong opinions of our own works and good deeds, and from a multitude of errors, the most dangerous to our souls, all which arise from the *something* that we take ourselves to be either in nature or grace. But when we once apprehend but in some degree the *All* of God, and the *nothingness* of ourselves, we have got a truth, whose usefulness and benefit no words can express. It brings a kind of infallibility into the soul, in which it dwells; all that is vain, and false, and deceitful, is forced to vanish and fly before it. When our religion is founded on this rock, it has the firmness of a rock, and its height reaches unto heaven. The world, the flesh and the devil can do no hurt to it; all enemies

mies are known, and all disarmed by this great truth dwelling in our souls. It is the knowledge of the *All* of God, that makes *Cherubims* and *Seraphims* to be flames of Divine Love. For where this *All* of God is truly known and felt in any creature, there its whole breath and spirit is a fire of love, nothing but a pure, disinterested love can rise up in it, or come from it; a love that begins and ends in God. And where this love is born in any creature, there a seraphick life is born along with it. For this pure love introduces the creature into the *All* of God, all that is in God, is opened in the creature; it is united with God, and hath the life of God manifested in it.

There is but *one salvation* for all mankind, and that is the *Life* of God in the soul. God has but *one design* or intent towards all mankind, and that is to *introduce* or *generate* his own Life, Light, and Spirit in them, that all may be as so many images, temples and habitations of the Holy Trinity. This is God's good will to all *Christians*, *Jews*, and *Heathens*. They are all *equally* the desire of his heart, his light continually *waits* for an entrance into *all* of them, his *wisdom crieth*, *she putteth forth her voice*, not here, or there, but every where, in all the streets of all the parts of the world.

Now there is but *one possible* way for man to attain this salvation, or Life of God in the soul. There is not one for the *Jew*, another for a *Christian*,

*Christian*, and a third for the *Heathen*. No; God is one, human nature is one, salvation is one, and the *way* to it is one; and that is, *the desire of the soul turned to God*. When this *desire* is alive, and breaks forth in any creature under heaven, then the *lost sheep* is found, and the *Shepherd* hath it upon his shoulders. Through *this desire* the poor *prodigal son* leaveth his *hucks* and *swine*, and hasteth to his Father; 'tis because of *this desire*, that the Father seeth the son while yet *afar off*, that he runs out to meet him, falleth on his neck, and kisseth him. See here how plainly we are taught, that no sooner is this desire *arisen*, and in *motion* towards God, but the operation of God's Spirit answers to it, cherishes and welcomes its *first beginning*, signified by the Father's seeing, and having compassion on his son, whilst yet *afar off*, that is, in the first beginnings of his desire. Thus does *this desire* do all, it brings the soul to God, and God into the soul, it unites with God, it co-operates with God, and is one life with God. Suppose this *desire* not to be alive, not in motion either in a *Jew* or a *Christian*, and then all the sacrifices, the service, the worship either of the *law* or the *gospel*, are but *dead works*, that bring *no life* into the soul, nor beget any *union* between God and it. Suppose this desire to be awakened, and fixed upon God, though in souls that never heard either of the law or gospel, and then the divine Life, or operation of God enters into them,  
and

and the new birth in Christ is formed in those, that never heard of his name. And these are they *that shall come from the east, and from the west, and sit down with Abraham and Isaac in the Kingdom of God.*

Oh my God, just and good, how great is thy love and mercy to mankind, that heaven is thus every where open, and Christ thus the *common* Saviour to all that turn the desire of their hearts to Thee! Oh sweet power of the *Bruiser* of the serpent, born in every son of man, that stirs and works in every man, and gives every man a power and desire to find his happiness in God! O holy Jesus, heavenly *Light*, *that lighteth every man that cometh into the world*, that redeemeth every soul that followeth thy Light, which is *always within him!* O holy Trinity, immense Ocean of divine Love, in which all mankind live, and move, and have their being! None are separated from Thee, none live out of thy Love, but all are embraced in the arms of thy Mercy, all are partakers of thy divine Life, the operation of thy Holy Spirit, as soon as their heart is turned to Thee! Oh plain, and easy, and simple way of salvation, wanting no subtleties of art or science, no borrowed learning, no refinements of reason, but all done by the simple natural motion of every heart, that truly longs after God. For no sooner is the finite desire of the creature in motion towards God, but the infinite desire of God is united with it, co-operates

rates with it. And in this united desire of God and the creature is the salvation and life of the soul brought forth. For the soul is shut out of God, and imprisoned in its own dark workings of flesh and blood, merely and solely because it desires to live to the vanity of this world. This *desire* is its darkness, its death, its imprisonment and separation from God.

When therefore the *first spark* of a desire after God arises in thy soul, cherish it with all thy care, give all thy heart into it, it is nothing less than a touch of the divine *Loadstone*, that is to draw thee out of the vanity of time, into the riches of eternity. Get up therefore, and follow it as gladly, as the *wise-men of the east* followed the *star* from heaven that appeared to them. It will do for thee as the star did for them; it will lead thee to the birth of Jesus, not in a stable at *Bethlehem* in *Judea*, but to the birth of Jesus, in the *dark center* of thy own fallen soul.

I shall conclude this *first part*, with the words of the heavenly illuminated and blessed *Jacob Behmen*.

‘ It is much to be lamented, that we are so  
 ‘ blindly led, and the truth withheld from us  
 ‘ through imaginary conceptions; for if the *Di-*  
 ‘ *vine Power* in the inward ground of the soul,  
 ‘ was manifest, and working with its lustre in  
 ‘ us, then is the whole tri-une God present in  
 ‘ the *life* and *will* of the soul; and the hea-  
 ‘ ven, wherein God dwelleth, is opened in the  
 ‘ soul,

‘ soul, and *there*, in the soul, is the *place*  
 ‘ where the Father begetteth his Son, and where  
 ‘ the Holy Ghost proceedeth from the Father  
 ‘ and the Son.

‘ Christ saith, *I am the Light of the world, he*  
 ‘ *that followeth me, walketh not in darkness.* He  
 ‘ directs us only to himself. He is the Morn-  
 ‘ ing Star, and is generated and riseth in us, and  
 ‘ shineth in the darkness of our nature. O how  
 ‘ great a triumph is there in the soul, when He  
 ‘ ariseth in it, then a man knows, as he never  
 ‘ knew before, that he is a stranger in a foreign  
 ‘ land.’

---

F I N I S.

---

no 2 B  
THOUGHTS ✓

ON THE  
NATURE OF WAR,  
AND ITS  
REPUGNANCY  
TO THE  
CHRISTIAN LIFE.

Extracted from a SERMON,  
on the 29th November, 1759;

Being the Day of PUBLIC THANKSGIVING  
for the SUCCESSES obtained in the LATE WAR.

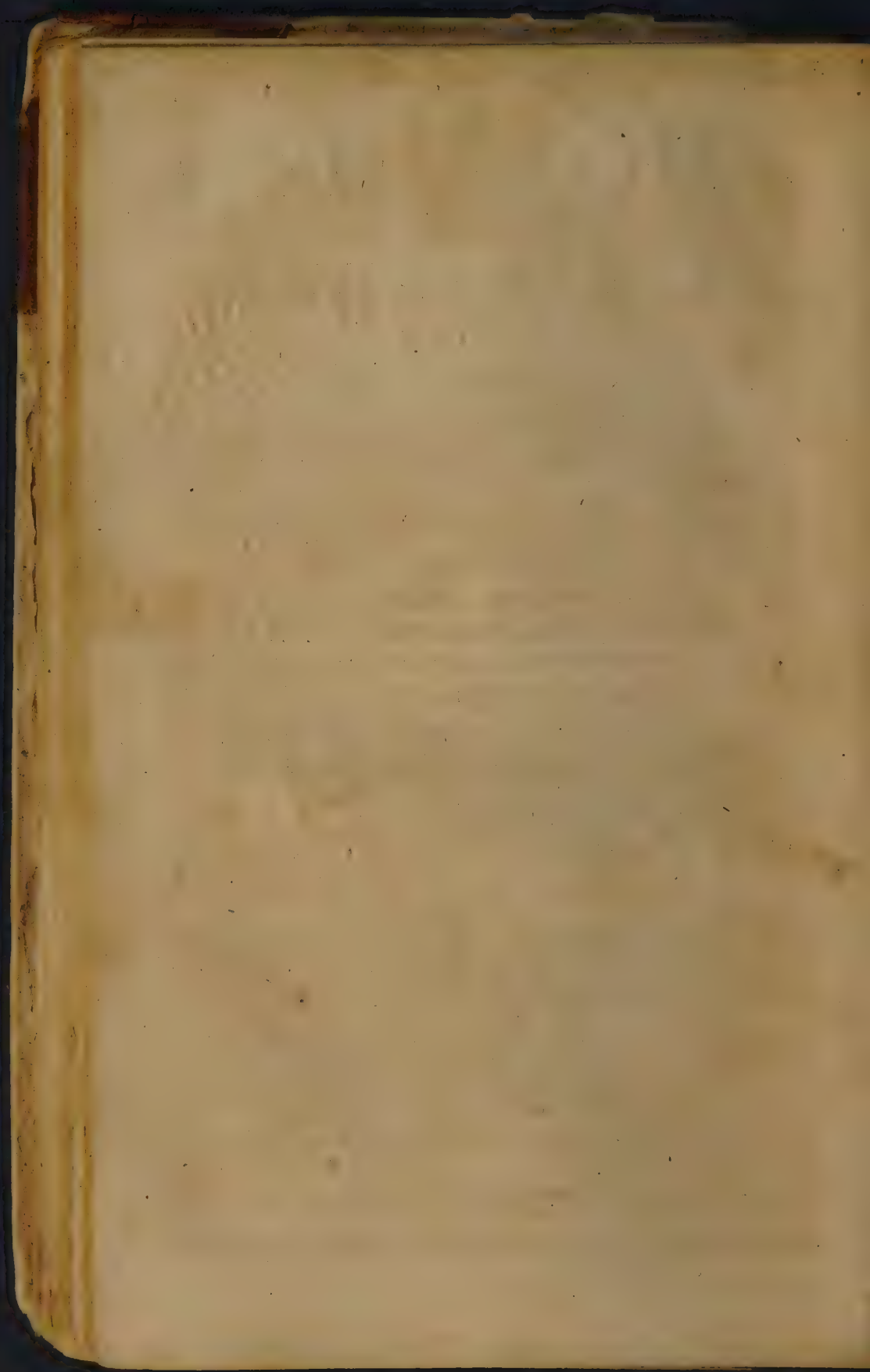
WITH

SOME EXTRACTS

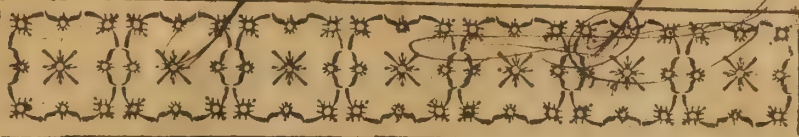
From the WRITINGS of *WILL. LAW*  
and *TH. HARLEY*, both Clergymen  
of the Church of *England*, on the NECES-  
SITY of *SELF-DENIAL*, and bear-  
ing the *Daily Cross*, in order to be TRUE  
FOLLOWERS of *CHRIST*.

LUKE ix. 23. And he said to them all, If any Man will  
come after me, let him deny himself, and take up his Cross  
daily, and follow me. For whosoever will save his Life,  
shall lose it; but whosoever will lose his Life for my sake,  
the same shall save it.

PHILADELPHIA: Printed by HENRY MILLER,  
in Second-Street. M DCC LXVI.



*Joshua Cresson*



# THOUGHTS

ON THE

NATURE OF WAR, &c.



THE two general views in which the subject of this day's thanksgiving can only be considered, are

First, As an event that, in its cause and consequences, is connected only with the present life; and being visibly produced by the efforts of human wisdom and human strength, is the ground of human exultation and triumph. And,

Secondly, As the sole and immediate work of "THE LORD THAT REIGNETH"—a part of the administration of that Merciful Providence, which, through all the revolutions of disordered nature and disordered life, pursues but one invariable purpose, the Redemption and Salvation of man.

It would be needless to propose the subject, in the first view, to the consideration of true Christians; who know, with the same certainty as they know their own existence, that human nature, left to itself, has no power but that of producing mere evil; and that every thing with-

in it and without it that is either great or good, is the free gift of Grace, the unmerited bounty of Redeeming Love. But the true Christian Spirit being almost departed from the earth, true Christian knowledge, as its inseparable companion, is departed with it, and men seem to be gone back again to their old animal life: and tho', in speculation and idea, they profess an assent to the truths of Revelation; yet, in heart and practice, they are too apt to consider the course of all things as connected only with temporal good and evil, and themselves as the center and circumference, the first cause and the last end of all; ascribing to human understanding designs which only Infinite Wisdom can form, and to human power events which Omnipotence only can produce.

Left, therefore, this leaven of darkness, pride, and vanity, should have taken possession and altered the frame and habit of our spirits, it may not be improper to consider the success of War in the first general view, as the visible effect of human power, in which even the professed Christian is so apt to glory as his own work.

If the Christian, however, recollects himself, he will find War to be a sad consequence of the apostasy and fall of man; when he was abandoned to the fury of his own lusts and passions, as the natural and penal effect of breaking loose from the Divine Government, the fundamental law of which is LOVE——“*Thou shalt love the LORD thy GOD with all thy heart,*  
“ *with*

“ *with all thy soul, with all thy mind, and with  
all thy strength; and thy FELLOW-CREATURE,  
as thyself.*”

St. James hath answered the question with respect to the cause of War, in so precise and determinate a manner, as to preclude all difficulty and doubt about it: “ *From whence come wars and fightings among you,*” says he? “ *Come they not hence, even of your lusts that war in your members? Ye kill, and desire to have, and cannot obtain: ye fight and war; yet ye have not, because ye ask not,*”—because ye have no respect to the will of “ *THE LORD THAT REIGNETH;*” but, forsaking the SUPREME GOOD, in whom alone your happiness consists, ye follow an earthly and deceitful good, and think only of procuring it by your own power. “ *Ye ask, and receive not; because ye ask amiss*”—from a pretended respect to “ *THE LORD THAT REIGNETH,*” but solely for animal and sensual enjoyment, “ *that ye may consume it upon your lusts.*”

In this very explicit and true account, War, like all other evils, is described as centering in itself; and the end of it, is declared to be the gratification of those very appetites and passions, from which it derives its birth. And thus it ever was, and ever will be — for in his unhappy circle, which is, indeed, the great circle of the history of man, the fatal mischief proceeds: War is the offspring of the inseparable union between the sensual and malignant passions; War protracted

to a certain period, necessarily compels peace; peace revives and extends trade and commerce; trade and commerce give new life, vigour and scope, to the sensual and malignant passions; and these naturally tend to generate another War.

But War, considered in itself, is the premeditated and determined destruction of human beings; of creatures originally "*formed after the image of God,*" and whose preservation, for that reason, is secured by Heaven itself within the fences of this righteous law, that "*at the hand of every man's brother, the life of man shall be required.*" And tho' this created image of the Holy Triune God must be owned to have been so wretchedly defaced, as to retain but a very faint resemblance of its Divine original; yet, as the highest inforcement of that heavenly law, which was published for the security of life, it is most graciously renewed by the Incarnation of the Son of God, and the Indwelling of the Holy Ghost.

Further: the consequences of War, when impartially examined, will be found big, not only with outward and temporal distress, but with an evil that extends where in the darkness and tumult of human passions it is neither expected nor conceived to reach. That property is confounded, scattered, and destroyed; that laws are trampled under foot, government despised, and the ties of all civil and domestic order broken into pieces; that fruitful countries are made deserts, and stately cities a heap of ruins; that

matrons

matrons and virgins are violated; and neither the innocence of unoffending infancy, nor the impotence of decrepit age, a protection from the rage and thirst for blood—is but the mortal progeny of this teeming womb of mischief. The worst is still behind—and tho' remote from those senses and passions that are exercised only by present good and evil, and, therefore, not the object of common concern; must yet, upon the least recollection, impress with horror every mind that believes there is a Righteous God, and a state of retribution that is to last for ever. But what must the Christian feel?—he, who knows that the fall of man is a fall from meekness, purity, and love, into sensuality, pride, and wrath; that the Son of God became incarnate, and suffered, and died, to restore that first life of meekness, purity, and love; and that for those, in whom the restoration of that life is not begun in the present state, the Son of God incarnate has, it is to be dreaded, suffered and died in vain——what, I say, must he feel for those immortal spirits, that, in the earliest dawn of their day of purification, are by hundreds and thousands driven into eternity, in the bitterness of enmity and wrath — some inflamed with drunkenness; some fired with lust; and all stained with blood? In those direful conflicts, which are maintained with so much rage, that when the Vanquished at last retreats with the loss of TWENTY-THOUSAND HUMAN BEINGS, the Victor finds he has purchased some little advantage at the expence of

MORE.

MORE THAN HALF THAT NUMBER \* —

Heaven and earth! what a possibility is here of a sacrifice made to *the prince of darkness*, the first and chief apostate! who rejoices in beholding men, thro' the abuse of those benefits which undeserved Mercy has conferred upon them, transformed into enmity and hatred of God and their brethren; forsaken by God, and destroying one another: and thus hastening once more into his horrid society; that having been accomplices in his rebellion: they may become partakers of his misery and torment.

Now, if the man of valour, whom consenting nations have dignified with the title of HERO, and the man devoted to the world, are asked, from whence this immortal mischief, that may thus extend its influence into the regions of eternity, can proceed; what must they answer?—indeed, what can they answer, but that it is engendered by the love of human glory—as vain a phantom

as

\* SMOLLETT, in his Continuation of the History of England, speaking of the battle of Cunersdorf, where the Prussians attacked the Muscovites in the year 1759, says, “ The carnage was truly horrible; above twenty thousand  
“ Prussians lay dead on the field. The loss of the Russians  
“ amounted to ten thousand. It must be owned, that if the  
“ King was prodigal of his own person, he was likewise very  
“ free with the lives of his subjects.” He adds: “ That at no  
“ time since the days of ignorance and barbarity, have the  
“ lives of men been squandered away with such profusion  
“ as in the course of this German war. They have not only  
“ been unnecessarily sacrificed in various exploits of no consequence, but they have been lavishly exposed to all the  
“ rigour and distemper of winter-campains,—in despite  
“ of nature, and in contempt of humanity.”

as ever play'd before a madman's eye! by the lust of dominion; the avarice of wealth; and the infamous ambition of being dreaded as the conquerors and tyrants of mankind? Heaven preserve Britain from these, "*earthly, sensual, devilish*" motives—so repugnant to the generous, compassionate, and forgiving temper, with which Redeeming Mercy has blest it, in union with the purer beams of heavenly light; that light which is intended to remove all the darkness of human corruption, and transform selfish, sensual, proud, and malignant spirits, into Angels of patience, humility, meekness, purity, and love; the "*children and heirs of God, the brethren and joint heirs of Christ!*"

But Britain, in the midst of those outward advantages in which she is so apt to place her confidence, must not forget, that there is no possibility of being preserved from such principles, dreadful and detestable as they are, but by the most humble, affectionate, and constant application to and dependance upon "*THE LORD THAT REIGNETH,*" that Gracious Power which first plucked them from her breast. It is, indeed, a standing observation among the prattlers of human philosophy, "that the mind must be very weak, that cannot bear a prosperous condition:" but where is the mind strong enough to bear it, that is not blest from ABOVE with something better than prosperity itself? That is not blessedness, which is something that can be separated from the mind; much less that, which

may leave it miserable to all eternity; and least of all that, which may tend to make it thus miserable, by degenerating into a curse. And this is the case of all external things that are called blessings; which, in their own nature, are temporary and changeable, and in their use and application may be perverted to the most dangerous and lasting evils: "*If ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts; I will even send a curse upon you, and I will CURSE YOUR BLSSINGS.*" All external blessings, whether national or personal, are curses, when they become the fuel of the sensual and malignant fire in corrupt nature; when they not only alienate the mind from "THE LORD THAT REIGNETH," but madden it to impious rebellion and defiance against him.

From this view of war, begun from human passions, and carried on for human purposes, for honour, dominion, trade, or some other end that centers in the present life; it is evident, that the Christian can have no interest in it: he cannot derive blessing from its success, nor triumph and exult when to the short-sighted view of the human mind the appearance of success presents itself; he knows, that the means are infinitely disproportionate to the end; and his Redeemer himself has declared, that "*all they that take the sword,*" inflamed by malignity, and seeking some earthly and temporal good, "*shall perish with the sword.*" But, without any circumstances of limitation, the same Redeemer, in the  
Reve-

Revelation of his future judgments upon a fallen and obstinately evil world, has further declared, that “ *he that leadeth into captivity, shall go into captivity; and he that killeth with the sword, must be killed with the sword: Here is the trial of the faith and patience of the saints,*” who, being called to a state of suffering, and treading in the footsteps of their great Exemplar, “ *when they are reviled, revile not again; when they suffer, threaten not; but commit themselves to THE LORD THAT REIGNETH, to him that judgeth righteously.*” And to this solemn declaration of righteous judgment, the penman of that awful book calls upon all mankind to attend, and says, “ *If any man have an ear,*” an ear that is not totally deafened by the tumultuous passions of nature, separated from God, and turned wholly to itself, “ *let him now hear;*” let him now repent, and forsaking his own sensual and malignant will, seek after the GOD of PEACE and LOVE, and live.

We will, therefore, turn our attention to the only light in which Success in War can properly be considered by us; namely, As the sole work of “ *THE LORD THAT REIGNETH*”—a part of the administration of that Merciful Providence, which, thro’ all the revolutions of disordered nature and disordered life, pursues but one invariable purpose, the Redemption and Salvation of man.

The disorders of nature and of life are wholly

the effects of sin; of a voluntary aversion and alienation from the life, light, and love of God, in perfect union with which, perfect purity, peace, and happiness are only to be found. Hence that discordancy of the outward elements, which brings forth pestilence, famine, inundations, earthquakes, storms, and tempests: hence, in the corporal part of the human frame, pain, sickness, and death; in the mental, sensuality, pride, and malignity, including all the selfish and wrathful passions, that, between individuals, engender envy, hatred, injury, resentment and revenge, and between nations a peculiar kind of enmity and wrong that issues in war. In the elements strife and evil will subsist, 'till they are purified and united by the last renovating fire; in man, 'till all the designs of Grace are fully accomplished: but surrounded with evil as men are, and full of evil themselves, what would become of the whole wretched race at any given instant of time, at this very moment for example, if the effects of that evil were not continually suspended and directed by Infinite Power, so as to become continually subservient to the purposes of Infinite Wisdom, Righteousness and Love, in Universal Redemption.

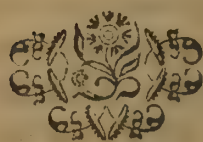
The nature of that Redemption it would be needless to mention, if in this age of levity we were not so apt to forget it. It is, in general, a full restoration of the life of God in the soul; that Life of Father Son and Holy Spirit, which was once the life and perfection of fallen angels  
and

and fallen man; which is and only can be the life and perfection of all holy angels; and which the Son of God has been restoring to human nature from the time in which Adam fell.

When the Son of God became incarnate, what was implied in this Redemption as the effect of its influence upon man, was fully evident from His doctrine and His life; namely, the conquest and renunciation of the world, and the death of the will and all the appetites and passions of fallen animal nature, thro' faith in HIS NAME—not an historical and speculative faith, a meer rational assent to the truth of a well-attested history of facts and doctrines; but a full, ardent, continual *desire* of the LIFE OF CHRIST, as begotten and formed in the soul by the continual operation of the Holy Ghost. Thus, what was at first the Personal duties of single Christians, when they were scattered over the face of the earth, and were only parts of different nations; became afterwards National duties, when whole nations became Christians. If, therefore, “*to love an enemy, to forgive him, do him good, and pray for him*”—it to “*overcome the world,*” whose power consists in “*the lust of the flesh, the lust of the eye, and the pride of life*”—are Christian Personal duties; if, to “*love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength, and our fellow-creatures as ourselves,*”—is the purity and perfection of the Christian Personal life; the same must also be true of Christian National life and duty:

duty : for a Christian nation differs no otherwise from a Christian person, than as the whole differs from one of the parts of which it essentially consists ; and is only the aggregated body of those single persons, on whom universally such duties are enjoined, from whom universally such perfection is required.

But, to this perfect and heavenly life and duty, War is repugnant, in its cause, in itself, and in its consequences : it can be but comparatively irrepugnant, with respect to the degrees of its own evil ; and the more or less it partakes of the malignity of animal passions, and the sensuality of animal views, the more or less obnoxious must it render a people to the severe judgments of  
 “ THE LORD THAT REIGNETH.”



# E X T R A C T S

from the WRITINGS

OF

*WILLIAM LAW, M. A.*

**T**HAT grand enemy of mankind, the devil, is very justly called in scripture the prince and god of this world, for indeed he has great power in it, many of its rules, and principles being invented by this evil spirit, the father of all lies and falshood, to separate us from God, and prevent our return to happiness: For, according to the spirit and vogue of this world, whose corrupt air we have all breathed, there are many things that pass for great and honourable, and most desirable, which yet are so far from being so, that the true greatness and honour of our nature consists in the not desiring them. To abound in wealth, to have fine houses and rich cloaths, to be attended with splendor and equipage, to be beautiful in our persons, to have titles of dignity, to be above our fellow-creatures, to be looked on with admiration, to overcome our enemies with power, to heap up treasures upon earth, to add house to house and field to field, and delight ourselves in the most costly manner, these are the great, the honourable, the desirable things, to which the spirit of the world turns the eyes of most people. And many a man is afraid of standing still, and not engaging

gaging in the pursuit of these things, lest the same world should take him for a fool.

Yet the history of the gospel, is chiefly the history of Christ's conquest over this spirit of the world, and the number of true Christians, is only the number of those, who following the spirit of Christ, have lived contrary to this spirit of the world.

This is the mark of Christianity, *Whosoever is born of God overcometh the world.* 1 John v. 4. *Set your affections on things above, and not on things on earth, for ye are dead, and your life is hid with Christ in God.* Col. iii. 2. *Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father; but is of the world.* 1 John ii. 15. *Know ye not that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.* James iv. 4. *Be not conformed to this world: but be ye transformed by the renewing of your mind.* Rom. xii. 2.

This is the language of the whole New-Testament. You are to be dead to the world, and to live a new life in Christ Jesus our Lord. But notwithstanding the clearness and plainness of these doctrines by which believers in Christ are required thus to renounce the world, yet great part of the Christians live and die slaves to the customs and tempers of the world. *Learn of me, saith our blessed Saviour, for I am meek and lowly in heart,*  
and

*and you shall find rest to your souls.* Matth. xi. 29. Now this meek, this lowly state, that constitutes the true rest of the soul, cannot subsist in any mind, but so far as it is thus dead to the world, and has parted with all desires of enjoying all its riches, pleasures and honours. So that in order to be truly humble, you must unlearn all these notions, which you have been all your life learning, from this corrupt spirit of the world. You can make no stand against the assaults of pride, the meek affections of humility can have no place in your souls, till you stop the power of the world over you, and resolve against a blind obedience to its laws. And when you are once advanced thus far, as to be able to stand still in the torrent of worldly fashions, and opinions, and examine the worth and value of things, which are most admired and valued in the world, you have gone a great way in the gaining of your freedom, and have laid a good foundation for the amendment of your heart. Think upon the rich, the great, and the learned persons, that have made great figures, and been high in the esteem of the world; many of them died in your time, and yet they are sunk, and lost, and gone, and as much disregarded by the world, as if they had been only so many bubbles of water. And is it worth your while to lose the smallest degree of virtue, for the sake of pleasing so bad a master, and so false a friend, as the world is. Is it worth your while to bow the knee to such an idol, as  

C

this

this, that so soon will have neither eyes, nor ears, nor a heart to regard you; instead of serving that great, and holy, and mighty God, that will make all his servants partakers of his own eternity.

Our blessed Saviour Jesus Christ *gave himself for our sins, that he might deliver us from this present evil world.* Gal. i. 4. Christianity therefore implieth a deliverance from this world; and he that professeth it, professeth to live contrary to every thing, and every temper, that is peculiar to this evil world. The Apostle John declareth this opposition to the world in this manner: *They are of the world, therefore speak they of the world, and the world heareth them: We are of God, &c.* 1 John iv. 5. This is the description of the followers of Christ; and it is proof enough, that no people are to be reckon'd Christians in reality, who in their hearts and tempers belong to this world. *We know, saith the same Apostle, that we are of God, and the whole world lieth in wickedness.* Chap. v. 19. Christians therefore can no farther know that they are of God, than so far as they know they are not of the world, that is, that they don't live according to the ways and spirit of the world. And he is only of God, or born of God, in Christ Jesus, who has overcome this world, that is, who has chosen to live by faith, and govern his actions by the principles of a wisdom revealed from God, by Christ Jesus. *They are not of this world, as I am not of this world,* says our  
our

our blessed Saviour. This is the state of Christianity with regard to this world, the profession of Christians requiring them to live as citizens of the new Jerusalem, and to have their conversation in heaven. If you are not thus out of, and contrary to the world, you want the distinguishing mark of Christianity; you don't belong to Christ, but by being out of the world, as he was out of it. We may deceive ourselves; if we please, with vain, and softning comments upon these words; but they are, and will be understood in their first simplicity, and plainness, by every one that reads them in the same spirit, that our blessed Lord spoke them. And to understand them in any lower, less significant meaning, is to let carnal wisdom explain away that doctrine, by which itself was to be destroyed.

Our blessed Saviour suffered, and was a sacrifice, to make our suffering, and sacrifice of ourselves fit to be received by God. And we are to suffer, to be crucified, to die, and to rise with Christ; or else his crucifixion, death, and resurrection will profit us nothing. The necessity of this conformity to all that Christ did, and suffered upon our account is very plain from the whole tenor of scripture. *First*, As to his sufferings, this is the only condition of our being saved by them. *If we suffer with him, we shall also reign with him.* 2 Tim. ii. 11. *Secondly*, As to his crucifixion, *Knowing this, that our old man is crucified with him.* Rom. vi. 6. Here you see

Christ is not crucified in our stead; but unless our old man be really crucified with him, the cross of Christ will profit us nothing. *Thirdly*, As to the death of Christ, the condition is this: *If we be dead with Christ, we believe that we shall also live with him*, vers 8. If therefore Christ be dead alone, if we are not dead with him, we are as sure from this scripture, that we shall not live with him. *Lastly*, As to the resurrection of Christ, the scripture sheweth us, how we are to partake of the benefit of it: *If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God*. Col. iii. 1. It was for this reason, that the holy Jesus said of his disciples, and in them of all true believers, *They are not of this world, as I am not of this world*. Because all true believers conforming to the sufferings, crucifixion, death, and resurrection of Christ, live no longer after the spirit and temper of this world, but their life is hid with Christ in God. This is the state of separation from the world, to which all orders of Christians are called. They must so far renounce all wordly tempers, be so far governed by the things of another life, as to shew, that they are truly and really crucified, dead, and risen with Christ. *If any man be in Christ he is a new creature, old things are passed away, behold all things are become new*. 2 Cor. v. 17.

The ancient Philosophers began all their virtue in a total renunciation of the spirit of this world;

world; they saw with the eyes of heaven, that darkness was not more contrary to light, than the spirit and wisdom of this world was contrary to divine wisdom: Therefore they allowed of no progress in virtue, but so far as a man had overcome himself, and the spirit of this world. This gave a divine solidity to all their instructions, and proved them to be masters of true wisdom. But the doctrine of the cross of Christ, the last, the highest, the most finishing stroke given to the spirit of this world, that speaks more in one word, than all the philosophy of voluminous writers, is yet professed by those, who are in more friendship with the world, than was allowed to the disciples of Pithagoras, Socrates, Plato or Epictetus. Nay, if those ancient Sages were to start up amongst us with their divine wisdom, they would bid fair to be treated by the sons of the gospel, if not by some Fathers of the church, as dreaming Enthusiasts. But, this is a standing truth, the world can only love its own, and wisdom can only be justified of her children. The heaven-born Epictetus told one of his scholars, *That then he might first look upon himself as having made some true proficiency in virtue, when the world took him for a fool*; an oracle like that, which said, the wisdom of this world is foolishness with God.

If you ask what is the apostasy of these last times, or whence is all the degeneracy of the present Christian church, it must be placed to a world-

worldly spirit. If here you see open wickedness, there only form of godliness; if here superficial holiness, political piety, there haughty sanctity, partial zeal, if almost every where, you see a Jewish blindness, and hardness of heart, and the church trading with the gospel, as visibly, as the old Jews bought and sold beasts in their temple, all this is only so many forms, and proper fruits of the worldly spirit. This is the great net, with which the devil becomes a fisher of men; and be assured of this, that every son of man is in this net, till through, and by the Spirit of Christ he breaks out of it. I say the Spirit of Christ, for nothing else can deliver him from it. If you trust to any kind or form of religious observances, to any kind of learning, or effort of human prudence, and then I will tell you what your case will be, you will overcome one temper of the world, only and merely by cleaving to another: For nothing can overcome or renounce the world, but singly and solely the Spirit of Christ. Hence it is, that many learned men with all the rich furniture of their brain live and die slaves to the spirit of this world, the Spirit of Christ is not the only thing that is the desire of their hearts, and therefore their learning only works in and with the spirit of this world, and becomes itself no small parts of the vanity of vanities.

Would you know the evil nature and effect of a spirit given up to the world, and not subjected to the Spirit of Grace: you need only look at  
the

the blessed effect of a continual state of watching, a continual humble application to God in the true spirit of prayer, for the one goes downwards with the same strength, as the other goes upward, the one betroths, and weds to an earthly nature, with the same certainty, as the other espouses, and unites to Christ. The spirit of continual watchings and prayer, is a pressing forth of the soul out of this earthly life, it is a stretching with all its desire after the life of God, it is a leaving as far as it can, all its own spirit, to receive a spirit from above, to be one life, one love, one spirit with Christ in God. This prayer, which is an emptying itself of all its own lusts and natural tempers, and an opening itself for the light and love of God to enter into it, is the prayer in the Name of Christ, to which nothing is denied; for the love which God bears to the soul, is an eternal never ceasing desire to open the birth of his holy word and spirit in it, and stays no longer till the door of the heart open for Him; and nothing does or can keep God out of the soul, or hinder his union with it, but the desire of the heart turned from it. What the soul desireth, that is the fuel of its fire, and as its fuel is, so is the flame of its life. As we sow we shall reap; if to the spirit, we shall reap life and peace; if to the flesh, we shall of the flesh reap corruption. Wherever and in whatsoever the will chuseth to dwell and delight, that becometh the soul's food, its cloathing and habitation.

tion. Since this is the case, let us stop a while, let our hearing be turned into feeling. Let us consider, whether there is any thing in life, that deserves a thought, but how to keep in a continual state of watching and prayer, that we may attain to that purity of heart, which alone can see, find and possess God.

THOMAS HARLEY

IN HIS

DISCOURSE ON MISTAKES  
concerning RELIGION, &c.

*thus expresseth himself:*

WHAT cause shall we assign for the opposition to Gospel-truths that appears amongst us, and for that dislike to those, who urge the necessity of regeneration and of the spiritual life? The true reason is nigh at hand, tho' others are pretended: Such doctrines are contrary to the maxims and principles that govern the hearts and conduct of the children of this generation, are at variance with the false interests of flesh and blood, declare open war against the kingdom of Self, and strike at every thing that is most near and dear to corrupt nature; and therefore carnal men of every denomination think themselves concerned in character to oppose and discredit such a repre-

representation of Christianity. They can be zealous for opinions, forms, and an external worship of any kind, because they leave them in quiet possession of their ambition, their covetousness, their love of themselves, and their love of the world: They can readily take up a profession of faith in a suffering Saviour, nay bring themselves to trust in an outward covering of his Merits and Righteousness for Salvation, because this costs them nothing; but to be cloathed with his spirit of humility, poverty and self-denial; to renounce their own wills in his lowliness, meekness, and total resignation to the will of God, to mortify the fleshly appetites; to be crucified to the world; to strip themselves of all complacency and satisfaction in those endowments, whether natural or acquired, which appear great and glorious in the eyes both of themselves and others; and, in a word, to take up their cross, and nakedly follow a naked Christ in the regeneration: These are hard sayings, they cannot bear them: But wisdom is justified of her children; unacceptable as these doctrines are to others, yet to them, and in them too, they are the power of God, and the wisdom of God. It was by such foolishness of preaching that Christ's kingdom first prevailed over the kingdoms of this world; and it must be by the same doctrine, under the influence of the same spirit, that we can only hope for its continuance to the end of it.

The way to any good degree of perfection in  
D the

the divine life, lies thro' great mortification and self-denial: Some think it enough to get doctrines into the head; but till the heart is in some measure purified by faith, nothing is rightly done: and in order to this, the children of Anak, (those corrupt passions and inclinations that war against the soul) must be driven out, the perverseness of the will broken, the understanding simplified, the pride of our hearts pluckt up by the roots, and all the cords that bind us to the world, and the things of it, untwisted; in a word, our idols must be cast out, and every cursed thing removed that separates betwixt God and us; for the pure in heart, and they only, shall see God. It was by this kind of holy violence practised on themselves, that the worthies both of the Old and New Testament, in all ages of the church, have laid hold on the kingdom of heaven, been favoured with such rich communications from God, and enabled to work such wonders as surpass the belief of many in this degenerate incredulous age: And that a preparatory discipline of strictness and severity is necessary in order to qualify us for any extraordinary vouchsafements of illumination and grace, we may learn from the schools instituted among the Jews for the training up of persons for the prophetic office, where they were educated in great abstraction from the world, in the government of their passions, and the mortification of their natural propensions, that being so disengaged from the common impediments of  
a holy

a holy life, they might be more at liberty for devotion and the contemplation of heavenly things, and by such previous exercises become fit instruments for the Holy Spirit, and more receptive of heavenly wisdom. Thus came they out holy enthusiasts, men of God furnished to every good word and work, scribes well-instructed unto the kingdom of heaven, and fearless of giving offence in the way of duty, even before kings, being no less qualified for reproof and correction, than for doctrine and instruction in righteousness: patterns these for all persons of a religious character, whether they live in colleges or in kings houses; whether they attend on those who go cloathed in purple and fine linnen, and fare sumptuously every day, or are called forth to a more promiscuous employment of their office; for tho' the dispensation of prophecy, as it respects the foretelling future events, has a long time ceased in the church, yet the character of prophets in the capacity of declarers of God's word and will, and as denouncers of his judgments on all impenitents, even the most dignified offenders, is never to cease in it, neither is the Lord's hand shortned that it cannot extend comfort and courage, light and direction for these purposes now as formerly: But, alas! our hearts are straitned that they cannot receive it as they ought, and we are so entangled, as to many of us, with such an evil covetousness after the things of this life, so studious to seek the honour that cometh

of man, more than the honour that cometh of God, that we want boldness to hold the faith of our Lord Jesus Christ without respect of persons: For let men be never so highly titled or characterized, let their pretensions to learning be what they will, and their acquaintance with creeds, canons and commentators never so extensive, yet so long as they continue men of this world, and follow the things of it, so long as their affections are set on things beneath, and their hearts unfurnished to God, they are not better than dry bones as to the divine life, without marrow or moisture; and as they cannot in such a state receive the things of the Spirit of God, not having spiritual senses exercised thereto, so will these things of course appear foolishness unto them in others, and they will speak evil of that which they know not. It is from a revival of the spirit of true Christianity in the hearts of men alone, that we can hope to see peace restored on earth among the divided churches of Christendom. Whilst religion resides only in the reasoning part of man, it is tinged with all the prejudices and passions of his nature, and his reason will be ready to plead for, or against the truth, as interest or education sways him — But the wisdom that is from above is first pure, then peaceable, gentle, full of mercy, and without partiality; for the same good spirit that enlightens the understanding, cleanses the heart of  
all

all bitterness, malice, and hypocrisy, and therefore operates by pureness, by knowbledge, by love unfeigned.

A party-spirit, whether it be in religion or politics, proceeds from littleness of mind and narrowness of heart, it puts out both the eye of the judgment and the eye of charity, and so hinders us from seeing the brightest excellence in our neighbour that is not just as high or low as ourselves; as I heard a man of learning once say, that he could not allow Milton's *Paradise Lost* to be a good book, because written by an Oliverian. But the Christian knows no such straitness; for his bowels are enlarged towards all that will come within the embraces of his charity, which is as wide as the east is from the west. He cannot wrangle and hate about differences of opinion, for he is got above them; his call, his universal call is love, and he has adopted for his motto that saying of Luther: *In whomsoever I see any thing of Christ, him I love.* In this man, wheresoever he lives, and by what name soever he is called, the kingdom of Christ is come: and of such heavenly men and women it will consist in that enlarged glorious state of it which we are given to look for: And what, if it be already begun on earth!

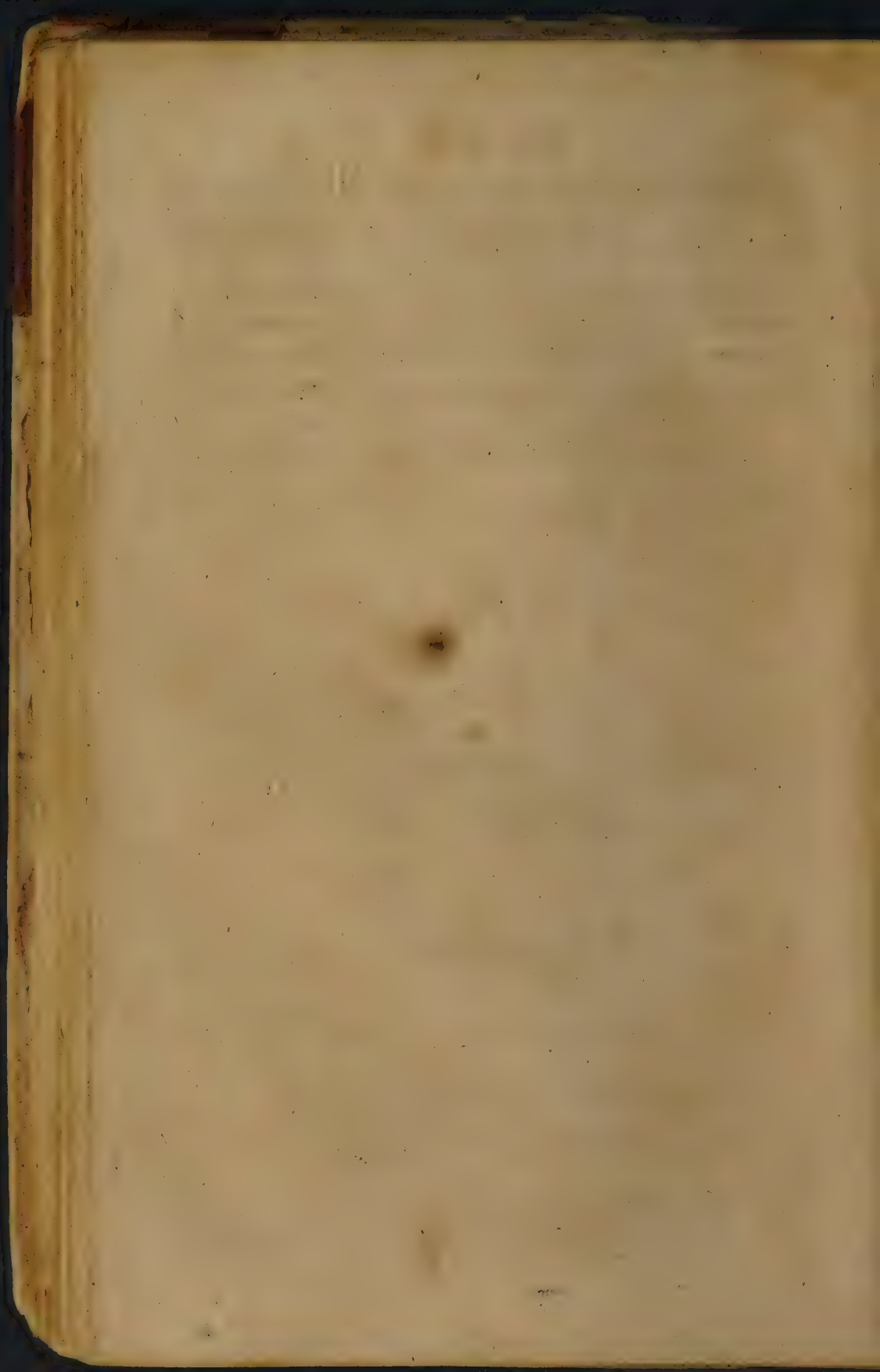
“ The one true church of Christ is the communion of saints, and charity; true charity,  
 “ i. e. the love of Christ is the life and soul of it:  
 “ Is then the love of God shed abroad in our  
 “ hearts

“ hearts, and have we fervent charity among  
 “ ourselves? For, be it known of a truth, that  
 “ as much as we possess of this heavenly trea-  
 “ sure, so much have we of Christianity, and no  
 “ more; and that without it, all zeal for reli-  
 “ gion is but contention, all modes of worship  
 “ but formality, and all orthodoxy but vain  
 “ opinion.”

F I N I S.







no 3

# CHRISTIAN PIETY,

F R E E D

From the many Delusions

O F

## MODERN ENTHUSIASTS

Of all DENOMINATIONS.

By PHILALETHES. ✓

---

T H E T H I R D E D I T I O N .

---

W I T H

The LIFE of ARMELLE NICOLAS.

---

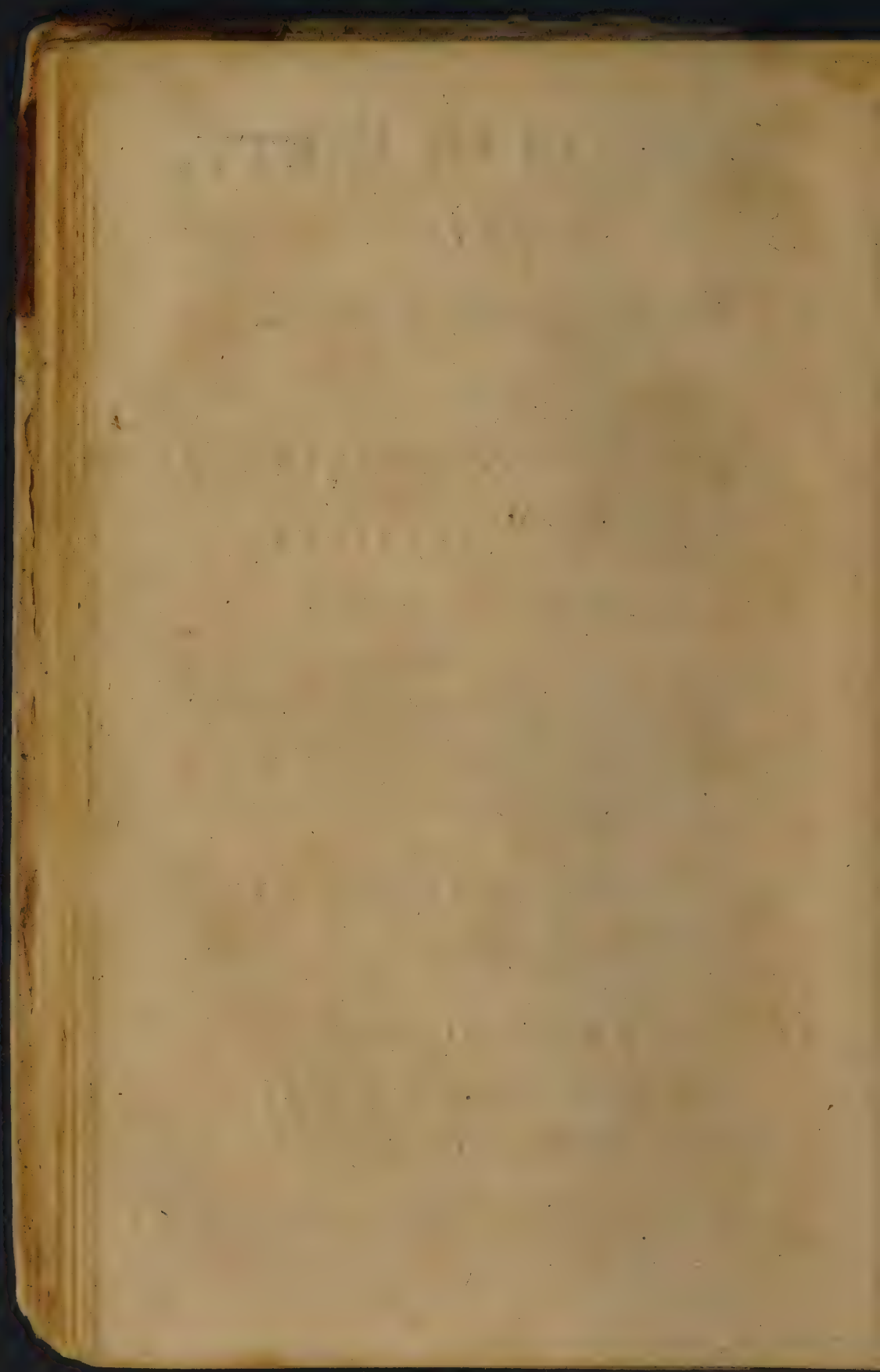
---

L O N D O N : Printed.

P H I L A D E L P H I A :

Reprinted by HENRY MILLER, in Second-Street.

M D C C L X V I .



## Christian Piety, &c.

**A**LL the misery and distress of human nature, whether of body or mind, is wholly owing to this cause, That God is not in man, nor man in God, as the state of his nature requires: It is because man has lost that first *Life of God* in his soul, in and for which he was created: He lost this Life, and Light, and Spirit, by turning his imagination, will and desire, into a tasting and sensibility of the good and evil of this earthly world.

There are two things raised up in man instead of the *Life of God*; *first*, Self; or selfishness, brought forth by his chusing to have a will and wisdom of his own, contrary to the will and instruction of God his Creator. *Secondly*, An earthly, bestial, mortal life and body, brought forth by his eating that food which was poison to his paradisaical nature: Both these must therefore be removed; that is, a man must first die totally to self, and to all earthly desires, views and intentions, before he can be again in God, as his nature and first creation require.

If this be a certain and immutable truth,  
That man; so long as he is a selfish, earthly-

mind creature, must be deprived of his true life, the *Life of God*, the *Spirit of Heaven* in his soul; what misery, nay, what a curse is there in every thing, that nourishes and gratifies our Self-love, Self-esteem and Self-seeking; and what life is so much to be dreaded as a life of worldly ease and prosperity? On the other hand, what happiness is there in all outward and inward troubles and distresses, when they force us to feel and know the hell that is hidden within us, and the vanity of every thing without us; when they turn all our Self-love into Self-aborrence, and force us to call upon God to save us from ourselves, and to give us a new Life, new Light, and new Spirit in Jesus Christ.

“ Oh happy famine! might the poor prodigal have well said, which, by reducing me to  
 “ the necessity of asking to eat husks with swine,  
 “ brought me to myself, and caused my return  
 “ to my first happiness in my father’s house.”  
 In like manner may be said to him who feels the deepest distresses, inwardly, darkness, heaviness, and confusion of thoughts and passions; outwardly, ill usage from friends, relations, and the world, unable to strike up the least spark of light or comfort, by any thought or reasoning of his own; Oh happy famine! which leaves you not so much as the husk of one human comfort to feed upon, for this is the time and place for all that good and salvation to happen to you, which happened to the prodigal son; your way is short, and your success as certain as his was; you  
 have

have no more to do than he had; you need not call for books and methods of devotion; for in such a state, much reading and borrowed prayers are not your best method: All that you are to offer to God, all that is to help you to find him to be your Saviour and Redeemer, is best taught and expressed by the distressed state of your heart: Only let your distress make you feel and acknowledge this twofold truth; *first*, That of yourself, you are nothing but darkness, vanity and misery; *secondly*, That of yourself, you can no more help yourself to light and comfort, than you can create an angel. People at all times can seem to assent to these two truths; but then it is an assent that has no depth or reality, and so of little use; but your condition will open your heart for a deep and full conviction of these truths: Now give way, I beseech you, to this conviction, and then you are the prodigal come to yourself, and above HALF THE WORK IS DONE.

Being in full possession of these two truths, and feeling them in the same degree of certainty as you feel your own existence, you are, under this sensibility, to give up yourself absolutely and entirely to God in Christ Jesus, as into the hands of infinite love; firmly believing this great and infallible truth, that God has no will towards you but that of infinite love, and infinite desire to make you a partaker of his divine nature; and that it is as absolutely impossible for the Father of our Lord Jesus Christ to re-

use you all that good and salvation you want, as it is for you to take it by your own power. Oh drink deep of this cup! for the precious water of eternal life is in it. Turn unto God with this faith; cast yourself into this abyss of love; and then you will be in that state the prodigal was in, when he said, *I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son*; and then all that which is related of him, will be fulfilled in you.

Make this therefore the twofold exercise of your heart; *now*, bowing yourself down before God, in the deepest sense and acknowledgment of your own nothingness and vileness; *then*, looking up unto God in faith and love, consider him as always extending the arms of his mercy towards you, and full of an infinite desire to dwell in you, as he dwells in the Angels in heaven: Content yourself with this inward and simple exercise of your heart for a while, and seek or like nothing in any book, but that which nourishes and strengthens this state of your heart.

*Come unto me*, says the holy Jesus, *all ye that labour, and are heavy-laden, and I will refresh you*; here is more for you to live upon, more light for your mind, more of unction for your heart, than in volumes of human instruction; pick up the words of the holy Jesus, and beg of him to be the life and light of your soul: love the sound of his name, for Jesus is the love, the sweetness, the compassionate goodness of God himself, which

which became man, that so man might have power to become the Sons of God; love, and pity, and wish well to every soul in the world; dwell in love, and then you dwell in God; hate nothing, but the evil that stirs in your heart.

Teach your heart this prayer, till it continually faith, though not with outward words;  
 “ O Holy Jesus, meek Lamb of God, Bread  
 “ that came down from heaven, Light and  
 “ Life of all holy souls, help me to a true and  
 “ living faith; Oh do thou open thyself within  
 “ me, with all thy holy nature, spirit, tempers  
 “ and inclinations, that I may be born again of  
 “ thee, a new creature, quickened and revived,  
 “ led and governed by thy Holy Spirit.”

Prayer so practised becomes the *life of the soul*, and the true *food of eternity*: Keep in this state of application to God, and then you will find it to be the true way of rising out of the vanity of time into the riches of eternity.

We must not always look for the same degrees of fervour; the matter lies not there; nature will have its share; but the ups-and-downs of *that* are to be overlooked, whilst the will and spirit are good, and set right, for the changes of animal fervour lessen not our union with God. It is the abyss of the heart, an unfathomable depth of eternity within us, as much above sensible fervour, as heaven is above earth; it is *this* that works our way to God, and unites with him: *this* is the divine nature and power within us, which never calls upon God in vain, but whether helped or deserted by bodily fervour,

penetrates through all outward nature, as easily and effectually as our thoughts can leave our bodies, and reach into the regions of eternity.

The poverty of our fallen nature, the depraved workings of flesh and blood, the corrupt tempers of our polluted birth in this world, do us no hurt, so long as the spirit of prayer works contrary to them, and longs for the first birth of the light and spirit of heaven. All our natural evil ceases to be our own evil, as soon as our will and spirit turn from it; it then changes its nature, loses all its poison and death, and only becomes our holy cross, on which we happily die from self and this world into the kingdom of heaven.

Let us therefore continually consider God, as the greatest love; his eternal unchangeable will, as the greatest good and blessing to every creature; and that all the misery, darkness and death of fallen angels and fallen man, consists in their having lost their likeness to this divine nature: Let us also consider ourselves, and all the fallen world, as having nothing to seek or wish for, but by the spirit of prayer to draw into our souls rays and sparks of the divine, meek, loving, tender nature of God: Lastly, let us consider the holy Jesus, as the *gift* of God to our souls, to begin and finish the birth of God within us, in spite of every inward and outward enemy. These three infallible truths, heartily embraced, and made the nourishment of our souls, shorten and secure the way to heaven, and leave no room for error, scruple or delusion. Ex-

Expect no light, life or comfort, but from the Spirit of God dwelling and manifesting his own goodness in your soul: The best of men and the best of books can do us good only so far as they turn us from themselves and every human comfort, to seek, and have, and receive every kind of good from God alone; not a distant, nor an absent God, but from him who lives, and moves, and works in the spirit of our souls: They never find God, who search for him by reasoning and speculation; for since God is the highest Spirit and the highest Life, nothing but a like spirit and a like life can unite with him, find, feel or know any thing of him: Hence it is, that faith, and hope, and love turned towards God, are the only possible and also infallible means of obtaining a true and living knowledge of him: And the reason is plain, because by these holy tempers, which are the workings of his Life and Spirit within us, we seek the God of Life, where he is, we call upon him with his own voice, we draw near him by his own Spirit; for nothing can breathe forth faith, and love, and hope to God, but that Spirit and Life which are of God, and which through flesh and blood, thus press towards him, and readily unite with him.

There is not a more clear truth than this, That neither *reasoning* nor *learning* can ever introduce a spark of heaven into our souls; and if this be true, we have nothing to seek, nor any thing to fear from reason: *Life* and *Death* are the things in question, they are neither of them  
the

the growth of reason or learning, but each of them is a state of the soul, and thus differ, *Death is the want, and Life is the enjoyment of its highest good.* Reason therefore and learning have no power here, but by their vain activity to keep the soul insensible of that life and death, one of which is always growing up in it, according as the will and desire of the heart worketh: Add reason to a vegetable, and you add nothing to its life or death: its life or fruitfulness lieth in the soundness of its root, and the goodness of the soil, and the strength it derives from air and light. Heaven and hell grow thus in the soul of every man; his heart is the root; if that be turned from evil, it is like the plant in a good soil; when it hungers and thirsts after the divine life, it then, by the spirit of prayer, infallibly draws the Light and Spirit of God into it, which are infinitely more ready and willing to live and fructify in the soul, than light and air to enter into the plant; for the soul hath its being and life for no other end but that the tri-une God may manifest the riches and power of his own life in it.

When therefore it is the one ruling, never-ceasing desire of our hearts, that God may be the beginning and end, the reason and motive, the rule and measure of our doing or not doing, from morning to night; then every where, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to God, have our life in him, and from him; and  
are

are united to him by that Spirit of Prayer which is the comfort, the support, the strength and security of the soul: For this Spirit of Prayer, let us willingly give up all that we inherit from our fallen father; to be *all hunger* and *thirst* after God; to have no care or thought, but how to be wholly his devoted instruments, every where and in every thing, his adoring, thankful, joyful servant.

Let us have eyes shut, and ears stopped to every thing, that is not a step in that ladder that reaches from earth to heaven: To help us forward, *reading* is good, *hearing* is good, *conversation* and *meditation* are good; but then, they are only good at times and occasions, in a certain degree, and must be used and governed with such caution, as we eat, drink and refresh ourselves, or they will bring forth in us the fruits of intemperance: But the Spirit of Prayer is for all times and all occasions; it is a lamp to be always burning; a light to be ever shining; every thing calls for it, every thing is to be done in it, and governed by it; because it is, and means, and wills the absolute totality of the soul, not in doing this or that, but wholly and incessantly given up to God, to be and do what, and where, and when he pleases.

This state of absolute resignation, naked faith, and pure Love of God, is the highest perfection, and most purified life of those, who are Christians indeed; and is neither more or less than what our blessed Redeemer has called and qualified

us to aspire after in these words, *Thy kingdom come; thy will be done in earth as it is in heaven.* It is to be fought for in the simplicity of a little child, without being captivated with any mysterious depths or heights of speculation; without coveting any knowledge, or wanting to see any ground of nature, grace or creature, only so far as they bring us nearer to God, force us to renounce and forget every thing for him, to do every thing in him, with him, and for him; and to give every breathing, moving, stirring, intention and desire of our soul, spirit and life to him.

Let every creature have your love: *Love*, with its fruits of *patience, meekness, humility, gentleness, joy*, is all we can wish to ourselves and our fellow-creatures; for this is to live to God, united to him, both for time and eternity.

To desire to communicate good to every creature, in the degree we can, and it is capable of receiving from us, is a divine temper, for thus God stands unchangeably disposed towards the whole creation; but as we value the peace which God has brought forth by his Holy Spirit in us, as we continually desire to be taught by an unction from above, let us not willingly enter into disputes with any about the truths of salvation; but give them every help, except that of debating with them; for no man has a fitness for the light of the gospel, till he finds an hunger and thirst for something better than that, which he is and has by nature: Yet we ought  
not

not to check our inclinations to help others in every way we can, only let us do what we do as a work of God; and then, whatever may be the event, we shall have reason to be content with the success God gives to it. *He that hath ears to hear, let him hear*; may be enough for us, as it was for our blessed Lord. The next thing that belongs to us, which is also Godlike, is a true unfeigned patience and meekness, shewing every kind of good-will to those, who turn a deaf ear towards us; and looking upon it to be as contrary to God's method, and the good state of our own souls, to dispute with any man in contentious words, as to fight with him in defence of gospel truths.

*Come unto me, all ye that labour and are heavy laden, and I will refresh you*, saith our blessed Lord; and again, he saith by Saint John, *I will give unto him that is athirst, of the fountain of the water of life freely*; he called none else, because no one else hath ears to hear, or a heart to receive the truths of redemption.

Every man is a vain disputer, till something has disturbed his state and awakened a sensibility of his own evil and miserable nature; we are all of us afraid both of inward and outward distress, and yet till distress comes, our life is but a dream, and we have no awakened feelings of our own true state.

We are apt to consider parts and abilities, as the proper qualifications for the reception of divine truths; and to wonder, that a person of  
a fine

a fine understanding should not immediately embrace just and solid doctrines: But the matter is quite otherwise; had man kept possession of his first glorious state, there had been no foundation for the gospel redemption, and the doctrine of the Cross must have appeared quite unreasonable to be pressed upon him; and therefore, says our Lord, *To the poor is the gospel preached*; it is solely to them, and to none else; that is, to poor fallen man, who has lost all the true natural riches and greatness of his divine life, to him is the gospel preached; but if man feels and knows nothing of this poverty of his nature, he is not the person to whom the gospel belongs; it has no more suitableness to his state, than it had to man unfallen; and then, the greater his parts and abilities are, the better is he qualified to shew the folly of every doctrine, of which he has no want; and (being ignorant of the depth of his heart) to gloss over the necessities and infirmities of his nature.

Such a man, though he knows it not, is as yet only at play and pastime in a matter of eternal consequence, pleasing himself with supposed, deep enquiries after strict truth, whilst he is only sporting himself with lively, wandring images of this or that, just as they happen to start up in his mind; but till he sees himself in the state of the prodigal son, and feels himself that very person there recorded, he cannot see the fitness of that redemption, which the infinite love of God offers to him: Such an one, alas! is rich,  
he

he is sound, light is in his own power, goodness is in his own possession, and eternal life within his own reach; he feels no distress or darkness, but has a crucible of reason and judgment, that on every occasion separates gold from dross; therefore he must be left to his own *Elysium*, till the tender mercy of God awakens him by other methods than argument and disputation.

Let us beware also of the religious Pharisee, who raves against spiritual religion, because it touches the very heart-string of all systematical divinity, and shakes the very foundation of every *Babel* in every Christian country; for not a system of divinity, since systems were in being, whether Popish or Protestant, deserves a better name.

All preachers of the true, spiritual mystery, of a birth, light and life from above, in and by Jesus Christ, ever were, and will be treated by the reigning, fashionable orthodoxy, as enemies to the letter and ordinances of the gospel; in like manner as the prophets in the *Jewish* church (who were the mystic preachers of that dispensation) were despised and condemned, for calling people to a spiritual meaning of the dead letter, to a holiness infinitely greater than that, which they placed in outward sacrifices, forms and ceremonies.

Whoever he be that has any situation of his own to defend, be it that of a celebrated preacher, a champion for received orthodoxy, a head, a leader or follower of any sect or party, or particular

cular method, or that seems, both in his own eyes, or in the eyes of others, to have made himself significant in any kind of religious distinction; every such person sooner or later will find, that he has much of that very same to give up, which hindered the zealous and eminently religious Pharisee from converting to Christ in the spirit of a little child.

Nor doth it help the matter, that such an one abounds with piety and excellency; for St. *Paul* was governed by a spirit of great piety, great excellency and zeal for God, when he was persecuting the disciples of Christ. He says of himself, That he *lived in all good conscience, as touching the law blameless, and according to the straitest sect of the Jewish religion*: for the Pharisees, though many of them had all that hypocrisy and rottenness which Christ laid to their charge, yet as a sect they were an order of most confessed and resplendent sanctity; and yet the more earnest and upright they were in this kind of zeal for goodness, the more earnestly they opposed and condemned the heavenly mystery of a *new life* from Christ, as appears from St. *Paul*.

This sect of the Pharisees did not cease with the *Jewish* church, it only lost its old name, it is still in being, and springs now in the same manner from the gospel, as it did then from the law; it has the same place, lives the same life, does the same work, minds the same things, has the same goodness at heart, has the same religious honour, and claim to piety, in the  
Christ-

Christian, as it had in the *Jewish* church; and as much mistakes the depths of the mystery of the gospel, as that sect mistook the mystery signified by the letter of the Law and the Prophets.

It would be easy to shew in several instances, how the leaven of that sect works amongst us, just as it did amongst them: *Have any of the rulers believed on him?* was the orthodox question of the antient Pharisees. Now we Christians readily and willingly condemn the weakness and folly of that question; and yet who does not see, that, for the most part, both priest and people, in every Christian country, live and govern themselves by the folly and weakness of the very same spirit which put that question: for when God, as He has always done from the beginning of the world, raises up private and illiterate persons, full of light and wisdom from above, so as to be able to discover all the workings of the mystery of iniquity, and to open the ground, and truth, and absolute necessity of such an inward Spirit and Life of Christ revealed in us, as time, carnal wisdom, and worldly policy have departed from; when all this is done, by the weakest instruments of God, in such a simplicity and fulness of demonstration as may be justly deemed a miracle; do not Clergy and Laity get rid of it all, though ever so unanswerable, merely by the strength of the Pharisees good old question, saying with them, “ Have any of the Rulers

“ believed and taught these things? Hath  
 “ the church in council or convocation? Hath  
 “ *Calvin, Luther, Zwinglius*, or any of our re-  
 “ nowned System-makers, ever taught or as-  
 “ serted these matters? ”

But hear what our blessed Lord saith, of the place, the power, and origin of truth; he refers us not to the current doctrines of the times, or to the systems of men, but to his own Name, his own Nature, his own Divinity hidden in us: *My sheep*, saith he, *hear my voice*. Here the whole matter is decisively determined, both where truth is, and who they are that can have any knowledge of it.

Heavenly truth is no where spoke but by the voice of Christ, nor heard but by a power of Christ living in the hearer. As He is the eternal only Word of God, that speaks forth all the wisdom, and wonders of God; so He alone is the Word, that speaks forth all the life, wisdom, and goodness, that is or can be in any creature; it can have none but what it has in him and from him: this is the one unchangeable boundary of truth, goodness, and every perfection of men on earth, or angels in heaven.

Literary learning, from the beginning to the end of time, will have no more of heavenly wisdom, nor any less of worldly foolishness in it, at one time than at another; its nature is one and the same through all ages; what it was in the Jew and the Heathen, that same it is in  
 the

the Christian. Its name as well as nature is unalterable, viz. *foolishness with God*.

Though the mockings of such men, and the many other spiritual conflicts with the world, the flesh, and the devil, may abound with trials disagreeable to flesh and blood, yet be of good cheer and fear not; *stand fast in the Lord, and he will bear thee in the day of trouble; the Name of the God of Jacob will defend thee; he will send thee help from the sanctuary, and strengthen thee out of Sion*. The LORD of Hosts, who has overcome the world, will strengthen thee, and give thee the victory in all things; and *this is the victory that overcometh the world, even our Faith: fight therefore the good fight of Faith*, for to him that overcometh, our almighty Saviour by his Holy Spirit hath promised *to give the tree of life*.—That *he shall not be hurt of the second death*—That *he shall sit with him*; and that *he shall inherit all things* \*. Even so grant, blessed Lord, to every one that calleth upon thy name. *Amen*.

For your assistance in this state of trial, I will transcribe a few RULES, which have long lain by me for my own use; and may the God of all comfort bring them home to your heart with a fulness of blessing, and make them instrumental to unite you more firmly to him.

I. Receive every outward and inward trouble, every disappointment, temptation, and desolation

B 2

tion

\* These, and many like passages, may be read in the *Apocalypse*, and in other parts of the holy Scripture.

tion, with both thy hands, as a true opportunity of dying to self, and of entering into a fuller fellowship with thy self-denying suffering Saviour.

II. Look not at any inward or outward trouble in any other view; reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity.

III. Be afraid of seeking or finding comfort in any thing but God alone. “*Quid est cor purum? cui ex toto & pure sufficit Deus, cui nihil sapit, quod nihil delectat nisi Deus.*” *That is*, What constitutes a pure heart? one to which God alone is totally, and purely sufficient; to which nothing relishes, or gives delight but God alone!

IV. That state is best, which exerciseth the highest Faith in, and fullest resignation to God.

V. What is it you want and seek, but that God *may be all in all in you*? But how can this be, unless all creaturely good and evil become as nothing in you, or to you?

“*Oh anima mea, abstrahe te ab omnibus.*”  
 “*Quid tibi cum mutabilibus creaturis? Solum sponsum tuum, qui omnium creaturarum est autor expectans, hoc age, ut cor tuum ille liberum & expeditum semper inveniat, quoties illi ad ipsum venire placuerit.*” *That is*, Oh my soul! abstract thyself from every thing. What hast thou to do with changeable creatures? Waiting and expect-

expecting thy Bridegroom, who is the author of all creatures, let it be thy sole concern that he may find thy heart free and disengaged as often as it shall please him to visit thee.

VI. Be assured of this, that sooner or later, we must be brought to this conviction, That every thing in ourselves by nature is evil, and must be entirely given up; and that nothing that is creaturely can make us better than we are by nature. Happy therefore and blessed are all those inward or outward troubles, that hasten this conviction in us; that with the whole strength of our souls, we may be driven to seek all from and in God, without the least thought, hope, or contrivance after any other relief: Then it is, that we are made truly partakers of the cross of Christ, and from the bottom of our hearts shall be enabled to say with Saint Paul, *God forbid that I should glory in any thing, save the cross of our Lord Jesus Christ, by which I am crucified to the world, and the world is crucified to me.*

VII. Finally, Give up yourself to God without reserve. This implies such a state or habit of heart, as does nothing of itself, from its own reason, will or choice, but stands always in faith, hope, and absolute dependence upon being led by the Spirit of God in every thing and every occasion, that is according to God's will and design with us; seeking nothing by designing, reasoning, and reflection, but how you shall best promote the honour of God in singleness

of heart; meeting every thing that every day brings forth, be something that comes from God, and is to be received and gone through in such an heavenly use of it, as you would suppose the holy Jesus would have done, in such occurrences.—This is an attainable degree of perfection, and by having Christ and his Spirit always in your eye, and nothing else, you will never be left to yourself, nor without the full guidance of God.

In vain thou hop'st for bliss on this poor clod;  
 Return, and seek thy Father and thy God.  
 Yet think not to regain thy native sky  
 Borne on the wings of vain Philosophy.  
 Mysterious passage! hid from mortal eyes:  
 Soaring you'll sink, and sinking you will rise.  
 Let humble thoughts thy wary footsteps guide;  
 Regain by Meekness, what you lost by Pride.

THE E N D.

710.4  
*Daily Conversation with GOD,* ✓

Exemplified in the

# HOLY LIFE

O F

*Armelle Nicolas,*

A poor ignorant COUNTRY MAID in  
*France*, commonly known by the Name of

THE GOOD ARMELLE,

Deceas'd in *Bretaigne* in the Year 1671.

---

Done out of *French*.

---

Genes. xvii. 1.

*I am the Almighty God; walk before me, and be thou perfect.*

Psal. xxv. 15.

*Mine Eyes are ever towards the Lord.*

Acts xvii. 27. 28.

*He is not far from every one of us. For in him we live, and move, and have our being.*

---

L O N D O N: Printed.

P H I L A D E L P H I A:

Reprinted by HENRY MILLER, in Second-Street.

M D C C L X V I I.

---

Life of ARMELLE NICOLAS,

Book II. Chap. xvii. §. 16.

**G**OD hath sent me into the world for no other end than to love him; and by his great mercy I have loved him to that degree, that I can love him no longer after the way of mortals. 'Tis time then for me to go to him, that I may love him after the manner of the blessed.

---

---

---

T O T H E  
R E A D E R.

*THE person, whose daily conversation is here described, was not long since a poor simple country maid, and servant to a great family in France. The whole course of her life was very instructive, and a most shining pattern of a true spiritual conversation. The particulars here related are taken out of the 18th chapter of the second part of her Life, giving great encouragement to a daily and uninterrupted conversation with God, and to walk before him as the omnipresent Lord and Father.*

*If we knew nothing else of Christianity, nor any other exercise, but this, to spend one day after another in this manner, it would be sufficient. 'Tis very remarkable, that this person, who served God with unwearied prayer and watchfulness, was so ignorant, that she could neither read nor write, and withal a servant, constantly employed in business and hard labour. By this we see that the true service of God is spiritual*

*ritual, universal, plain and easy, so that no person can be excused from it by any pretence whatsoever.*

*Some, who discovered her spiritual disposition, would needs have her go into a nunnery, where she might be more at leisure to serve God; which she did accordingly. But perceiving her former zeal and love to God begin to abate, she went to service again; whereupon she enjoyed the same favour of God, as she had done before.*

*By this circumstance the Lord taught her and her friends effectually, that piety and religion was not confined to nunneries; and that the outward cloistering up of the body, without withdrawing the heart from the world, would never mortify, tho' perhaps it might colour and hide the inward corruptions of the soul. And whereas in that party she belong'd to, religion is reduced to the too narrow compass of cloisters and nunneries, this may really convince them, that the life of grace is of a far larger extent, than to be shut up within the narrow pales of certain places; and that neither time nor place can restrain within itself the free and boundless operations of the spirit of God, which are above time and place. An heart humbly resigned to the will of God, and walking in his fear, is the temple, wherein the Lord manifests his secrets.*

*'Tis*

'Tis not so much the changing of places, or names, or modes and forms, or of any thing without us, as the changing of our will and heart, that will render our service at all acceptable to God. Hence the scripture declaring, what sort of change is to be wrought in a soul, requires a translation from darkness to light; (Acts xxvi. 18.) from death to life, (Eph. ii. 5) and from being lost to be found again, (Luke xv. 32.)

And hence it was, that the person these papers treat of, lost in a manner the sweet enjoyments of a spiritual life, whilst she sought more of them in cloisters and nunneries; but recovered them by going back into her former state of life; which, though it was mean and toilsome in the eye of reason, (too apt to judge of things by the art and contrivance of men) yet was it that wherein she enjoyed richer incomes of God's favour, than perhaps others in the most retir'd solitude. And this false rule of confining religion to certain places, is too commonly observed in that church, this person happened to be a member of.

What is here related of this good Armelle, is a passage of her daily intercourse with God by faith and love. How she spent her time from morning to night, in her dressing and outward devotion, in the midst of her business, in eating and drinking, in daily sufferings and temptations, in the evening, and when she went to  
bed.

*bed. In short: it shews the manner of her child-like, hearty and confident conversing with God as her only love, her father, and intimate friend; and this at all times, in all places, and upon all occasions, without using any other art and mystery, but that of faith and love.*

*The design of this short essay, is to excite some able pen or other, to undertake the translation of the whole account of this spiritual maid into English; it appearing already in several languages, for promoting the more substantial points of inward and unsophisticated piety and religion. This is taken from the French edition, printed with a large preface at Cologne in the year 1704, under this title: The school of the pure love of God, opened both to the learned and unlearned, in the marvellous Life of Armelle Nicolas, &c.*

*The Lord give his grace to all that heartily desire it, always to walk before him after such a pious manner as this pious soul did, whereof she herself gave the following account to the author of her life.*

---

*A* CHRISTIAN'S *daily Conversation*  
with G O D.

**A**S soon as I wake in the morning, *saieth* *she*, I throw myself into the arms of my heavenly love, as a child into the arms of his father. I rise with a design to serve and please him. And if I have time to pray, I fall upon my knees in his holy presence, and speak to him, as if I really saw him with my bodily eyes. I give myself up wholly to him, and desire him, to fulfil all his holy will in me, and that he would not suffer me that day to do the least thing which might be offensive to him. Then I recommend to him all the prayers which shall be made that day. In short: I love, and praise him as much and as long as my affairs permit; tho' very often I have hardly so much time as to say the Lord's prayer. But I do not trouble myself about that; for I have God always in my heart, as well when I am about my business, which I do in obedience to his will, as when I retire on purpose to pray to him. This he himself has taught me, that whatever I do out of love to him, is a real prayer.

I dress myself in his presence, and he shews me that his love supplies me with raiment. And when I go about my business, even then doth he not forsake me, nor I him, but he converses with me, and I with him; yea, I am  
then

then as much united to him, as when I am at my prayers, set apart on purpose for my spiritual recollection. O! how sweet and easy is all labour and toil in such good company! Sometimes I perceive such strength and support in my mind, that nothing is too hard for me, and I think myself alone able to manage the affairs of the whole family. Nothing but the body is at work, the heart and myself burn with love in the sweet familiarity I entertain with God.

I eat and drink in his presence, as I do every thing else, and it is as if I dipp'd every bit into the precious blood of my Saviour, and as if he himself gave me food, on purpose to inflame my love, and to engage it the more to himself. I leave you to judge, what effect this must have upon my soul. Indeed it is impossible for any body to express it but God himself. As for me, my whole life would never be sufficient to give an account of it.

When I am about my business in the day-time, running up and down, till the body begins to be weary, or to repine, or to desire unreasonable rest, being oppressed with anger and uneasiness; my divine love enlightens me forthwith, and shews me, how I ought to suppress those rebellious motions of corrupt nature, and not to nourish them at all, either by word or deed. This love keeps the door of my lips, and watches over my heart, that it may not in the least contribute to such irregular passions, which thus are crushed and subdued as soon as they rise.

But

But if at any time, for want of care, I am surprised with these or the like faults, I cannot be at rest, till I have obtained pardon, and God be reconciled to me. I lie prostrate before his footstool, confessing all my faults to him, as if he did not know them already; and there I continue; till he has forgiven me, renewed his friendship with me, and confirmed it more than before. For so it always happens through his infinite mercy, whenever I have committed a fault; which serves but to inflame my heart more and more with his divine love. If people persecute me, and by foul and uncharitable censures raise scandals upon me, or any other way afflict me; or if evil spirits attack me with their crafty and cunning temptations, I then presently run to my heavenly Love, who readily stretches forth his sacred arms to receive me, shewing me his heart and wounds open for my security; in which I hide myself as in a strong castle and fortress. And then I am so mightily strengthened, that if the whole army of hell itself, together with all the creatures, should rise up against me, I fear them no more than a fly, because I am under the protection of the most high God, his love being the hiding-place and safe-guard of my soul.

If God at any time hides his face, making as if he would go away from me, I tell him; “O!  
 “ ’tis no matter, my love, conceal thyself as  
 “ much as thou pleasest, nevertheless I’ll serve  
 “ thee; for I know thou art my God.” And  
 then

then I stand upon my guard more than ever, to be faithful to him, for fear of displeasing my Love. And at the same time perceiving the greatness of my misery and poverty, I insist the more upon the merits of our Saviour, and resolve to rest contented, tho' it should please him to leave me all the days of my life in such a condition. But he never lets me continue long under these circumstances, and if I may venture so to speak: he cannot forbear loving me, any more than I can live without him.

At his return he recompenses the little moment of his absence with so many caresses and endearments, that oftentimes I am not able to bear them, but forced to cry out: "I can receive no more! wherefore I desire him to moderate my sensation, or else to let me die under the powerful sense of his gracious presence."

Many times, to bear this the better, I left all, retiring into a corner to ease myself, by giving vent to the tears and praises due to his Majesty, wherewith my heart was overcharged. And this I may do very well, since it is not the mere sense of his kindness I long for, but rather HIMSELF ALONE, that I desire to enjoy. Although in the mean time one ought thankfully to receive these extraordinary tokens of God's mercy and love, if it be his holy will-so to deal with us.

If I am persuaded on holidays, to be merry in company, I excuse myself. For nothing can be com-

compared to the pleasures of my Love, which are so much the sweeter and greater, for my withdrawing from all company whatsoever. If they wonder, how I can stay always at home alone, I think within myself: “ O! if you  
 “ knew the glorious company I have, you  
 “ would not say that I was alone: for I am never less alone, than when I have no body with  
 “ me.”

After this manner I spend not only working days, but holy days too, being often as much employed in the latter as in the former. But that is no hindrance to me, to whom labour and rest, hard work and easy, all things are indifferent, since I do not look upon what I have to do, but upon him, for whose sake I do it. I am so taken up with his love, that I have no time to mind myself, nor any thing else but him alone.

But if I do any thing amiss; or out of season, the same moment I feel a violent pain and sorrow for what I have done, springing from my Love, which also makes me presently hope for pardon; so that thinking of it no more, I go strait forward on my way, turning aside neither to the right hand, nor to the left. Neither do I remember what is past, or to come, but only, that I may love God to the utmost of my power.

The night coming on, and every one going to rest, I find rest only in the arms of divine Love: I sleep leaning on his holy breast, like a child in his mother's bosom. I say, I go to sleep,

but being still busied about the love and praises of my God, till I fall quite asleep. Many times this love rouzes up all my senses, so that I cannot sleep the greatest part of the night, but I spend it in the embraces of the lovely grace of God, which never forsakes such a poor miserable creature as I am, but preserves me, and takes special care of me.

If in the night the evil spirits hover about, to torment or to surprize me, (which often happens) this divine love guards me, and fights for me. Yea, it gives me grace too, to resist them courageously, as if I were awake. For they seldom continue long to assault me, unless it be in my sleep.

And this is the life I have led for these twenty years past, without perceiving the least change of that love which was poured out into my heart, after my sincere conversion unto him. Nay, I have observed its daily increase, tho' every day it seemed impossible to endure any addition to what I already enjoyed. But truly, it is an infinite love, which satisfies and nourishes me, so that every day I have a new hunger, tho' methinks I can receive no more, than what I possess already every moment.

THE author of her life says, concerning the manner of her expressions, that they were always very modest, without any noise or vehemence: her common discourses were always holy and edifying; whereas others too commonly mispend their

humour, shewed a deal of ill-nature to *Armelle*, of which, however she never complained, but rather thanked God, that he was pleased to make this a means of her fuller purification. When her spiritual director himself, seeing what she suffered in that house, advised her one time, entirely to quit that place, she replied according to her usual earnestness: “Why would you  
 “ have me flee from the cross which the Lord  
 “ himself has entailed upon me? No, by no  
 “ means: I shall never do it, except you abso-  
 “ lutely command it. If I should undergo a  
 “ thousand times as much, I shall never forsake  
 “ the place for all that, but rather stay till they  
 “ turn me away by force.” In which unexpected answer her spiritual director entirely acquiesced, never prompting her again to quit a place, where she had daily opportunity to practice Patience and Self-denial; virtues so much contrary to the whole bent of corrupt nature, and yet so necessary for rightly framing a Christian life and conversation. At another time she said: “If the soul be but well grounded in the favour  
 “ of God, and lively affected with the operations  
 “ of his grace, all the insults of the devil, and  
 “ of the creature, are borne with joy and com-  
 “ fort. But this is misery indeed, when the  
 “ Lord himself withdraws from the soul, and  
 “ lets her shift for herself. Then she thinks,  
 “ that every step is a step into sin and corrup-  
 “ tion, being utterly unable to protect herself  
 “ against it.”

In what company soever she was, she talked of nothing more, than of being *faithful to God*. Nothing dropped more from her mouth, than, *Let us be faithful, let us be faithful to the Lord*. This word she thought fit for any time, and suitable to every company. Now and then she would repeat it an hundred times over; and being asked by her friends, whether she had nothing else to say? She answered: “Don’t wonder at my saying this over and over again. “If I should live a thousand years, I should still tell ye the same thing. For ’tis faithfulness, wherein the perfection of a Christian life consists.”

Of the constraining power of the divine love she has the following expression: “Whenever “I happened to adhere a little too much to my “natural inclinations, (apt to steal in upon the “mind under the specious pretence of necessity) “I was immediately reproved by the love of “God. This divine love is like a careful tutor, “who takes all the pains imaginable, for advancing his pupil in the way of learning he is “engaged in; and for this reason keeps his eye “constantly fixed on him, both to correct his “failings, though never so small, and to prevent his being led away by any thing that “might divert him from his chief employment. Thus, *says she*, dealt the Lord with “me. He kept me closely confined to an holy “awe and wariness; and when I happened by  
“one

“ one oversight or other to withdraw, as it  
 “ were, from his eye, he in that very moment  
 “ pursued after me, and recalled me to my du-  
 “ ty. But all this was done with so much love  
 “ and tenderness, that it must be a heart of brass,  
 “ if not mollified by such endearing marks of  
 “ love and kindness.”

Of the disorderly love to friends and relations,  
 which now and then even well disposed souls  
 are too much guilty of, she gives the following  
 account: “ One time, *says she*, my parents came  
 “ to see me; when I entertained them, I found  
 “ myself transported with some vain joy and  
 “ pleasure, and somewhat coldish in minding  
 “ the impressions of the love of God; nay, it  
 “ seemed as if the Lord himself did in a man-  
 “ ner withdraw from me, to let me have as it  
 “ were, the more liberty for the present. But  
 “ no sooner my parents were gone, and I come  
 “ to myself, the burden and affliction I then  
 “ felt upon my spirit, was heavy enough, since  
 “ I did not find him whom I loved more than  
 “ my own soul. However, as soon as I came  
 “ home, I felt again a noble return of the di-  
 “ vine love, and it was, as if the Lord had wait-  
 “ ed for me on purpose, to communicate him-  
 “ self unto me.”

After this she freely confessed, that from that  
 very time she found herself entirely freed from  
 all manner of irregular adherency to her parents,  
 whom she was too fond of heretofore, being now

only taken up with the grand concern of promoting the more spiritual part of her friends and fellow-creatures: “ Thus, *says she*, the love  
 “ of God made every thing, nay even my very  
 “ faults and imperfections, redound to my  
 “ greater spiritual good and welfare.”

’Twas mentioned before, how earnest she was in exhorting every one to be faithful unto the Lord with what he had received. This faithfulness recommended by her unto others, she was a most shining pattern of herself in her whole life and conversation. But it most visibly appeared in that unwearied readiness and quickness she dispatched any thing tending to promote the glory of God in her station. No sooner was she convinced of the will of God, but was very earnest and diligent, to answer it presently. She often wondered at some peoples dilatory doings in the service of God, and said, it was a cunning fetch and stratagem of the devil, to make people put off from one day to another such designs as might serve to advance the glory of God, and the good of our fellow creatures. “ *For*, said  
 “ she, *it often happens, that that grace which at*  
 “ *one hour offers itself to a man, in order to sup-*  
 “ *port him under some difficult enterprizes, is not*  
 “ *so easily met with at another time.* And besides  
 “ this, how uncertain is our life! nay, if we  
 “ were sure to live longer, yet ought we not  
 “ to linger upon that account at all, nor to defer  
 “ from one day to another what might be done  
 “ this

“ this day. A man that is full of delays in the  
 “ service of God, must needs have but little  
 “ love at the bottom. *Wherever love is raised*  
 “ *to any considerable degree, there the soul can’t*  
 “ *rest, whilst there remains any thing to be done*  
 “ *required by the beloved.* And this dilatory tem-  
 “ per. *she said*, was a great impediment in the  
 “ way to perfection. Many souls were convinced  
 “ of the will of God, but being too backward  
 “ constantly to struggle against the corrupt  
 “ propensions of their dull and lazy temper,  
 “ they made but a slow progress in the work  
 “ of religion. They say, to morrow, to mor-  
 “ row it shall be done in good earnest; but that  
 “ to-morrow never comes. The consequence  
 “ whereof is, that the longer they flatter them-  
 “ selves in their disorderly and wonted customs,  
 “ the less able they are to resist them at last at  
 “ all: the Lord leaves them now to their own  
 “ will, since they did not improve faithfully  
 “ what once they had received.”

THE virtue of humility was as remarkable  
 in this holy maid as any of the rest; and it was  
 grounded on a true and solid foundation too.  
 She confesses herself, that the infinite love of  
 God kept her undefiled as to the vanity of pride;  
 insomuch that she did not know, what pride  
 and haughtiness was. “ I was astonished, *says*  
 “ *she*, when my father confessor told me to  
 “ *watch against pride; for I thought whilst I*  
 “ was

“ was well in my wits, I could not possibly be  
 “ proud. I was so fully convinced that any  
 “ thing really good was from God, that if all  
 “ angels and men had offered to persuade me  
 “ to the contrary, I should never have be-  
 “ lieved them. And this sense fortified me  
 “ against all manner of pride and presumption,  
 “ my own conscience never charging me with  
 “ the least guilt of that vice, and I could not  
 “ imagine how it was possible, that men should  
 “ attempt so heinous a thing as this.” And  
 this was the reason, that she never would quit  
 that manner of life she was bred to, though mean  
 and contemptible in the eye of the world.

Even her spiritual friends would now and  
 then most importunately intreat her, to resign  
 up to any body else her place, (which was that  
 of a servant) and this under a fair pretence too,  
*viz.* That she might have the more leisure to  
 give herself up to a contemplative life, and thus  
 to enjoy the favours and gracious infusions of  
 the Lord more abundantly. And indeed there  
 wanted no opportunity of attaining such a quiet  
 retirement, as some had cut out for her. But  
 she could never be prevailed with to comply.  
 She had too high an esteem for her low con-  
 dition. She said, “ she should never do such  
 “ a thing; except she was visibly convinced of  
 “ the will of God. For though her station  
 “ was but mean, yet was she more pleased with  
 “ it, than with all the prayers and contempla-  
 “ tions

" tions she perhaps might enjoy in the most  
 " concealed solitude of the world. She said,  
 " her outward employment and all the drud-  
 " gery she was put to, did not at all cool or  
 " weaken the sense of the love, and of the gra-  
 " cious presence of the Lord, she usually en-  
 " joyed. Nay, the more fervent she was to  
 " spend herself entirely in works of charity,  
 " cheerfully complying with every thing inci-  
 " dent to her life, the more plentiful incomes  
 " she had of the love and favour of God. Hence,  
 " it would but be the effects of a false heart, if  
 " one should make bold to quit his outward  
 " employment, in order to gain more rest and  
 " quiet in another place. *God, says she, knows*  
 " *ways to find souls wherever they be, if they do*  
 " *not wilfully shut their hearts against him.*"

Because her love to God was so great and fer-  
 vent, the love she bore to her fellow-creatures,  
 was also wonderfully influenced and inflamed  
 thereby. When she considered the woful state  
 of the wicked, and the dreadful judgment that  
 is like to befall them at last, she then felt a more  
 tender and commiserating love, and her very  
 bowels began to yearn for compassion. When  
 she looked upon the happy state she was arrived  
 to, and the severe doom attending such profligate  
 wretches, she used to say, " She seemed  
 " unto herself like one that had been in a great  
 " storm at sea, and by stress of weather like to  
 " be cast away every minute; but getting off  
 " at

“ at last safe and sound, remembered now ashore  
 “ the dangers his brethren and near relations  
 “ were still exposed to, being tossed up and  
 “ down in the huge ocean, and left to the mercy  
 “ of the roaring billows. Alas! *said she*, thus  
 “ it is with me, when I lay to heart the danger  
 “ sinners run themselves into. For the more  
 “ endearing marks of divine grace the Lord  
 “ has been pleased to bestow upon me, the more  
 “ fervent is my desire, that also others might  
 “ partake of the same with me.”

AND now, ye learned men, and refined  
 wits of the age, come hither and admire the ig-  
 norance and simplicity of this poor country-  
 maid! Consider how far she exceeds your high  
 flown superficial wisdom, and the dark flashes of  
 human wit and learning? And was it possible for  
 her, to attain to this *heavenly wisdom and divine  
 knowledge*, to such a nobleness and elevation of  
 mind, without the scraps and assistance of arti-  
 ficial learning and philosophy? then truly, there  
 must be another school wherein those that *flow  
 unto the Lord*, (Ps. xxxiv. 5.) *are lighted*. In-  
 deed, *to know the love of Christ, passeth all  
 knowledge*, Eph. iii. 19. Concerning which our  
 Saviour was pleased thus to express his grateful  
 sentiments with hearty joy, and heavenly tri-  
 umph: *I thank thee, O Father, Lord of heaven  
 and earth, because thou hast hid these things from  
 the wise and prudent, and hast revealed them un-*

to babes. Even so, Father, for so it seemed good in thy sight, Matth. xi. 25, 26. For it is written, (says St. Paul) I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent? Where is the wise? where is the scribe? where is the disputer of this world? But God hath chosen the foolish things of this world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty. And base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence, 1 Cor. i. 19, 20, 27, 28, 29. Mai. xxix. 14. Chap. xxxiii. 18.

Laurentius de la Resurrection, in his spiritual letters, says: " I desire you to remember what  
 " I have often recommended to you, viz. That  
 " you do not forget God, day or night, in all  
 " your employments and exercises, nor in your  
 " bodily refreshments. He is always present  
 " with you, do not let him stay alone. It would  
 " be very uncivil to leave a friend alone by himself that came to see you. Why will you do so  
 " with God? Pray do not forget him; think often upon him, pray to him without ceasing;  
 " live and die with him. This is the best work a Christian can be employed about. In short,  
 " it is our profession, our trade and calling.  
 " If we do not know it, we must learn it:  
 " we must deny all that doth not tend to the  
 " glory

“ glory of God, and use ourselves to a con-  
 “ tinual, familiar and humble conversation and  
 “ intercourse with him. And withal, to pre-  
 “ vent our souls swerving from it upon any  
 “ occasion whatsoever, our heart must be the  
 “ spiritual temple, wherein we continually of-  
 “ fer up our prayers. We must watch our-  
 “ selves narrowly, that we may neither do,  
 “ nor speak, nor think, whatever may be dis-  
 “ pleasing to him,” *Col. iv. 2. Ch. iii. 17.*

---

*F I N I S.*

---

THE inspiration of God, and the clear information of the holy scriptures assures us, that God reserves his choicest secrets for the purest minds, and that it is uncleanness of spirit, not difference of method in seeking after God, that separates us from him; true holiness being the only safe entrance into divine knowledge. The Apostle *Peter* declares *Act. x. 34.* *That he perceived of a truth, that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness, is accepted with him.* And the Apostle *Paul* also tells the *Galatians*, *Chap. vi. 15.* *That in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* Notwithstanding the clearness of these and many more such doctrines contained in the scriptures, selfishness and partiality, those inhuman and base qualities, have been suffered to prevail even amongst such, as are esteemed the most pious in the several sects and parties of the Christian church. They have raised, and still raise, in every communion, a selfish partial orthodoxy, which consists in courageously defending all its opinions and practices, and condemning the doctrines and practice of others; and thus every one is trained up in defence of their own church, their own truth, their own opinion: And he often is judged to have the most merit and the most honour, who likes every thing, and defends every thing amongst themselves, and leaves nothing uncensured in those that are of a different communion. Now how can truth, goodness and religion be more struck at, than by such defenders of it? If you ask why the great bishop of *Meaux* wrote so many learned books against all parts of the reformation, it is because he was born in *France*. Had he been born in *England*, had he been bred at *Oxford*, he might have reviled our great bishop *Stillingfleet*, and would have wrote as many learned folios against the church of *Rome*, as he has done. And yet I will venture to say, that if each church could but produce one man a piece, that had the piety of an Apostle, and the impartial love of the first Christians, they would not want half a sheet of paper to hold their articles of union, nor be half an hour before they were of one religion. If we loved truth as such; if we sought it for its own sake; if

we

we loved our neighbours as ourselves; if we desired nothing by our religion but to be acceptable to God; if we equally desired the salvation of all men; if we were afraid of error, only because of its hurtful nature to us, and our brethren of other communions, then nothing of this spirit could have any place in us. *For God is Love, and they which dwell in God, they dwell in Love.* 1 John iv. 16

That universal love which gives the whole strength of the heart to God, and which makes us love every man as we love ourselves, is the noblest, the most divine and God-like state of the soul, and no religion does any man any good, but so far as it brings this perfect love with it. Perfection can no where be found, but in a pure disinterested love of God and our neighbour. There is therefore a communion of saints in the love of God, which no one can learn from that which is called orthodoxy in the different sects, but is only to be had by a total dying to all worldly views, by a pure love of God, and by such an unction from above, as delivers the mind from all selfishness, and makes it love truth and goodness, with an equality of affection in every man, let his name and profession to religion be what it may. And by thus uniting in heart and spirit with all that is holy and good in all professions, we enter into the true communion of saints, and become real members of the true universal Christian church, though we are confined to the outward worship of only one particular part of it. It is thus, that the Angels, as ministering Spirits assist, join and unite and co operate in every thing that is holy and good in every division of mankind. He that has been all his life long used to look with great slight upon those of other professions, whom he has called *superstitious, bigots canting enthusiasts, &c.* must naturally expect, they will be treated by God, as they have been by him: and if he had the keys of the kingdom of heaven, such people would find it hard to get a place in it. But it stands greatly in hand to get rid of this temper before we die; for if nothing but universal love can enter into the kingdom of God, what can be more necessary for us, than to be full of this love before we die?

---

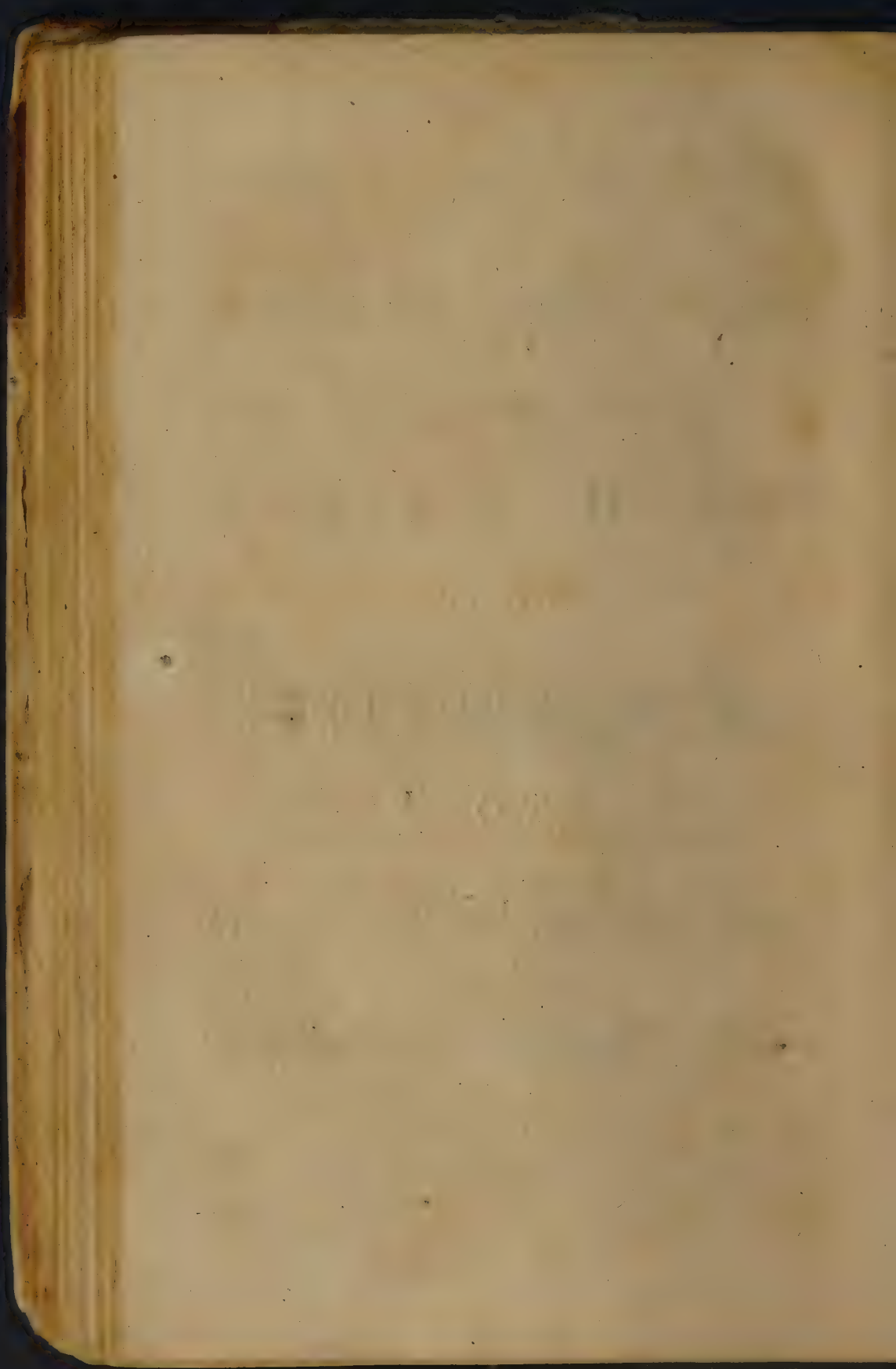
No 5



A  
C A U T I O N  
A N D  
W A R N I N G  
T O

*Great-Britain, and her Colonies.*





1924 6<sup>th</sup>

A  
C A U T I O N  
A N D  
W A R N I N G  
T O  
G R E A T - B R I T A I N ,  
A N D  
H e r C O L O N I E S ,  
I N  
A S H O R T R E P R E S E N T A T I O N  
O F T H E  
C A L A M I T O U S S T A T E  
O F T H E  
E N S L A V E D N E G R O E S  
i n t h e *British* D O M I N I O N S .

Collected from various AUTHORS, and submitted to the  
SERIOUS CONSIDERATION of ALL, more  
especially of THOSE in POWER.

To which is added,

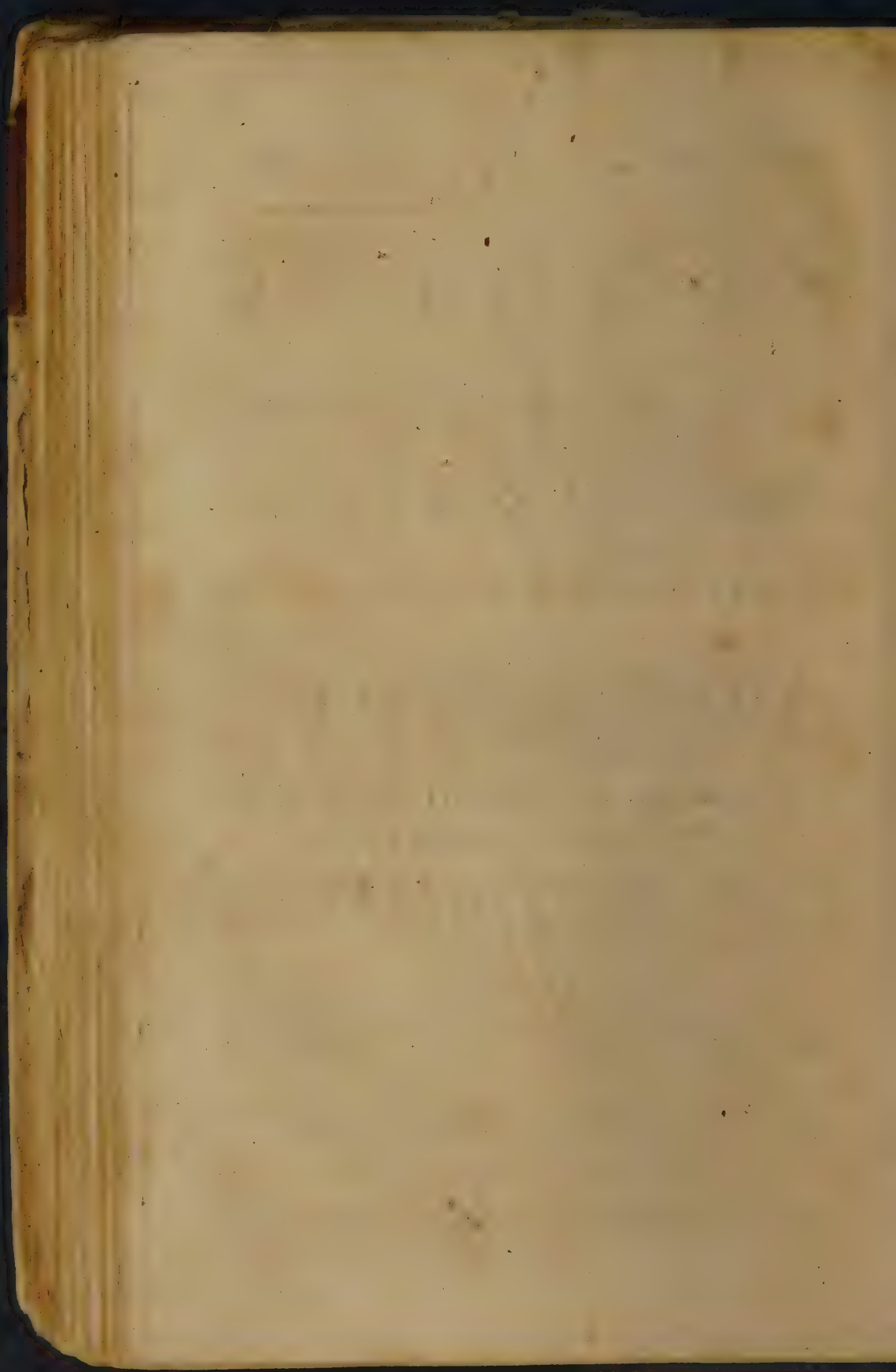
An EXTRACT of a SERMON, preached by the BISHOP of  
*GLOUCESTER*, before the SOCIETY for the Propagation  
of the GOSPEL.

---

By *ANTHONY BENEZET*.

---

PHILADELPHIA: Printed by *D. HALL*, and *W. SEL-  
LERS*, at the *New Printing-Office*, in *Market-street*.  
MDCCLXVII.



A  
C A U T I O N  
A N D  
W A R N I N G, &c.

**A**T a Time when the general Rights and Liberties of Mankind, and the Preservation of those valuable Privileges, transmitted to us from our Ancestors, are become so much the Subjects of universal Consideration ; can it be an Enquiry indifferent to any, how many of those who distinguish themselves as the Advocates of Liberty, remain insensible and inattentive to the Treatment of Thousands and Tens of Thousands of our Fellow-Men, who, from Motives of Avarice, and the inexorable Decree of Tyrant Custom, are at this very Time kept in the most deplorable State of Slavery, in many Parts of the *British* Dominions ?

A

The

The Intent of publishing the following Sheets, is more fully to make known the aggravated Iniquity attending the Practice of the Slave-trade ; whereby many Thousands of our Fellow-Creatures, as free as ourselves by Nature, and equally with us the Subjects of Christ's redeeming Grace, are yearly brought into inextricable and barbarous Bondage ; and many, very many, to miserable and untimely Ends.

The Truth of this lamentable Complaint is so obvious to Persons of Candour, under whose Notice it hath fallen, that several have lately published their Sentiments thereon, as a Matter which calls for the most serious Consideration of all who are concerned for the civil or religious Welfare of their Country. How an Evil, of so deep a Dye, hath so long not only passed uninterrupted by Those in Power, but hath even had their Countenance, is indeed surprising, and, Charity would suppose, must, in a great Measure, have arisen from this, that many Persons in Government, both of the Clergy and Laity, in whose Power it hath been to put a Stop to the Trade, have been unacquainted with the corrupt Motives which give Life to it ; and the Groans, the dying Groans, which daily ascend to God, the common Father of Mankind, from the broken

ken Hearts of those his deeply oppressed Creatures; otherwise the Powers of the Earth would not, I think I may venture to say, could not, have so long authorised a Practice so inconsistent with every Idea of Liberty and Justice, which, as the learned *James Foster* says, *Bids that God, which is the God and Father of the Gentiles, unconverted to Christianity, most daring and bold Defiance; and spurns at all the Principles both of natural and revealed Religion.*

Much might justly be said of the temporal Evils which attend this Practice, as it is destructive of the Welfare of human Society, and of the Peace and Prosperity of every Country, in Proportion as it prevails. It might be also shewn, that it destroys the Bonds of natural Affection and Interest, whereby Mankind in general are united; that it introduces Idleness, discourages Marriage, corrupts the Youth, ruins and debauches Morals, excites continual Apprehensions of Dangers, and frequent Alarms, to which the Whites are necessarily exposed from so great an Encrease of a People, that, by their Bondage and Oppressions, become natural Enemies, yet, at the same time, are filling the Places, and eating the Bread of those who would be the Support and Security

A 2

of

of the Country. But as these, and many more Reflections of the same Kind, may occur to a considerate Mind, I shall only endeavour to shew, from the Nature of the Trade, the Plenty which *Guiney* affords its Inhabitants, the barbarous Treatment of the *Negroes*, and the Observations made thereon by Authors of Note, that it is inconsistent with the plainest Precepts of the Gospel, the Dictates of Reason, and every common Sentiment of Humanity.

In an Account of the *European* Settlements in *America*, printed in *London*, 1757, the Author, speaking on this Subject, says, ' The  
' *Negroes* in our Colonies endure a Slavery  
' more compleat, and attended with far worse  
' Circumstances, than what any People in  
' their Condition suffer in any other Part of  
' the World, or have suffered in any other  
' Period of Time: Proofs of this are not  
' wanting. The prodigious Waste which we  
' experience in this unhappy Part of our Species, is a full and melancholy Evidence of  
' this Truth. The Island of *Barbados* (the  
' *Negroes* upon which do not amount to  
' Eighty Thousand) notwithstanding all the  
' Means which they use to encrease them by  
' Propagation, and that the Climate is in every  
' Respect (except that of being more  
' whole-

' wholesome) exactly resembling the Cli-  
 ' mate from whence they come; notwith-  
 ' standing all this, *Barbados* lies under a  
 ' Necessity of an annual Recruit of Five  
 ' Thousand Slaves, to keep up the Stock at  
 ' the Number I have mentioned. This pro-  
 ' digious Failure, which is at least in the same  
 ' Proportion in all our Islands, shews demon-  
 ' stratively that some uncommon and unsup-  
 ' portable Hardship lies upon the *Negroes*,  
 ' which wears them down in such a surprising  
 ' Manner; and this, I imagine, is principal-  
 ' ly the excessive Labour which they under-  
 ' go.' In an Account of Part of *North-Ame-*  
*rica*, published by *Thomas Jeffery*, printed  
 1761, speaking of the Usage the *Negroes*  
 receive in the *West-India* Islands, thus ex-  
 presses himself: ' It is impossible for a human  
 ' Heart to reflect upon the Servitude of these  
 ' Dregs of Mankind, without in some Mea-  
 ' sure feeling for their Misery, which ends  
 ' but with their Lives.—Nothing can be  
 ' more wretched than the Condition of this  
 ' People. One would imagine, they were  
 ' framed to be the Disgrace of the human  
 ' Species, banished from their Country, and  
 ' deprived of that Blessing Liberty, on which  
 ' all other Nations set the greatest Value; they  
 ' are in a Manner reduced to the Condition

' of Beasts of Burden : In general a few  
 ' Roots, Potatoes especially, are their Food,  
 ' and two Rags, which neither screen them  
 ' from the Heat of the Day, nor the extraor-  
 ' dinary Coolness of the Night, all their Co-  
 ' vering; their Sleep very short; their Labour  
 ' almost continual; they receive no Wages,  
 ' but have Twenty Lashes for the smallest  
 ' Fault.

A considerate young Person, who was late  
 in one of our *West-India* Islands, where he  
 observed the miserable Situation of the *Ne-*  
*groes*, makes the following Remarks: ' I  
 ' meet with daily Exercise, to see the Treat-  
 ' ment which these miserable Wretches meet  
 ' with from their Masters, with but few Ex-  
 ' ceptions. They whip them most unmer-  
 ' cifully, on small Occasions. They beat  
 ' them with thick Clubs, and you will see  
 ' their Bodies all whaled and scarred; in  
 ' short, they seem to set no other Value on  
 ' their Lives, than as they cost them so much  
 ' Money; and are not restrained from killing  
 ' them, when angry, by a worthier Consi-  
 ' deration, than that they lose so much.  
 ' They act as though they did not look upon  
 ' them as a Race of human Creatures, who  
 ' have Reason, and Remembrance of Mis-  
 ' fortunes, but as Beasts, like Oxen, who  
 ' are

are stubborn, hardy and senseless; fit for Burdens, and designed to bear them. They won't allow them to have any Claim to human Privileges, or scarce, indeed, to be regarded as the Work of God. Though it was consistent with the Justice of our Maker to pronounce the Sentence on our common Parent, and through him on all succeeding Generations, *That he and they should eat their Bread by the Sweat of their Brows*; yet does it not stand recorded, by the same eternal Truth, *That the Labourer is worthy of his Hire*? It cannot be allowed, in natural Justice, that there should be a Servitude without Condition; a cruel endless Servitude. It cannot be reconcileable to natural Justice, that whole Nations, nay, whole Continents of Men, should be devoted to do the Drudgery of Life for others, be dragged away from their Attachments of Relations and Societies, and made to serve the Appetites and Pleasures of a Race of Men, whose Superiority has been obtained by an illegal Force.

A particular Account of the Treatment these unhappy *Africans* receive in the *West-Indies*, was lately published, which, even by those who, blinded by Interest, seek Excuses for the Trade, and endeavour to palliate the

Cruelty exercised upon them, is allowed to  
 be a true, though rather too favourable, Re-  
 presentation of the Usage they receive, which  
 is as follows, *viz.* ‘ The Iniquity of the  
 ‘ Slave-trade is greatly aggravated by the In-  
 ‘ humanity with which the *Negroes* are treat-  
 ‘ ed in the Plantations, as well with Respect  
 ‘ to Food and Cloathing, as from the unrea-  
 ‘ sonable Labour which is commonly exact-  
 ‘ ed from them. To which may be added  
 ‘ the cruel Chastisements they frequently suf-  
 ‘ fer, without any other Bounds, than the  
 ‘ Will and Wrath of their hard Task-ma-  
 ‘ sters. In *Barbados*, and some other of the  
 ‘ Islands, six Pints of *Indian* Corn, and three  
 ‘ Herrings, are reckoned a full Week’s Al-  
 ‘ lowance for a working Slave; and in the  
 ‘ System of Geography it is said, *That in*  
 ‘ *Jamaica the Owners of the Negroe Slaves,*  
 ‘ *set aside for each a Parcel of Ground, and*  
 ‘ *allow them Sundays to manure it, the Pro-*  
 ‘ *duce of which, with sometimes a few Her-*  
 ‘ *rings, or other salt Fish, is all that is allow-*  
 ‘ *ed for their Support.* Their Allowance for  
 ‘ Cloathing in the Islands is seldom more  
 ‘ than six Yards of Ozenbrigs each Year:  
 ‘ And in the more Northern Colonies, where  
 ‘ the piercing westerly Winds are long and  
 ‘ sensibly felt, these poor *Africans* suffer  
 ‘ much

‘ much for Want of sufficient Cloathing, in-  
 ‘ deed some have none till they are able to  
 ‘ pay for it by their Labour. The Time  
 ‘ that the *Negroes* work in the *West-Indies*,  
 ‘ is from Day-break till Noon; then again  
 ‘ from Two o’ Clock till Dusk (during which  
 ‘ Time they are attended by Overseers, who  
 ‘ severely scourge those who appear to them  
 ‘ dilatory) and before they are suffered to go  
 ‘ to their Quarters, they have still something  
 ‘ to do, as collecting of Herbage for the  
 ‘ Horses, gathering Fuel for the Boilers, &c.  
 ‘ so that it is often Half past Twelve before  
 ‘ they can get Home, when they have scarce  
 ‘ Time to grind and boil their *Indian* Corn;  
 ‘ whereby it often happens that they are cal-  
 ‘ led again to Labour before they can satisfy  
 ‘ their Hunger: And here no Delay or Ex-  
 ‘ cuse will avail, for if they are not in the  
 ‘ Field immediately upon the usual Notice,  
 ‘ they must expect to feel the Overseer’s Lash.  
 ‘ In Crop-time (which lasts many Months)  
 ‘ they are obliged (by Turns) to work most  
 ‘ of the Night in the Boiling-house. Thus  
 ‘ their Owners, from a Desire of making the  
 ‘ greatest Gain by the Labour of their Slaves,  
 ‘ lay heavy Burdens on them, and yet feed  
 ‘ and cloath them very sparingly, and some  
 ‘ scarce feed or cloath them at all; so that the  
 ‘ poor

' poor Creatures are obliged to shift for their  
 ' Living in the best Manner they can, which  
 ' occasions their being often killed in the  
 ' neighbouring Lands, stealing Potatoes, or  
 ' other Food, to satisfy their Hunger. And  
 ' if they take any Thing from the Plantation  
 ' they belong to, though under such pres-  
 ' sing Want, their Owners will correct them  
 ' severely, for taking a little of what they  
 ' have so hardily laboured for, whilst they  
 ' themselves riot in the greatest Luxury and  
 ' Excess.—It is a Matter of Astonishment,  
 ' how a People who, as a Nation, are look-  
 ' ed upon as generous and humane, and so  
 ' much value themselves for their uncom-  
 ' mon Sense of the Benefit of Liberty, can  
 ' live in the Practice of such extreme Op-  
 ' pression and Inhumanity, without seeing  
 ' the Inconsistency of such Conduct, and  
 ' without feeling great Remorse: Nor is it  
 ' less amazing to hear these Men calmly  
 ' making Calculations about the Strength and  
 ' Lives of their Fellow-Men; in *Jamaica*,  
 ' if six in ten, of the new imported *Negroes*,  
 ' survive the Seasoning, it is looked upon as  
 ' a gaining Purchase: And in most of the  
 ' other Plantations, if the *Negroes* live eight  
 ' or nine Years, their Labour is reckoned a  
 ' sufficient Compensation for their Cost.—

' If

' If Calculations of this Sort were made upon  
 ' the Strength and Labour of Beasts of Bur-  
 ' den, it would not appear so strange, but even  
 ' then a merciful Man would certainly use  
 ' his Beast with more Mercy than is usually  
 ' shewn to the poor *Negroes*.—Will not the  
 ' Groans of this deeply afflicted and oppres-  
 ' sed People reach Heaven, and, when the  
 ' Cup of Iniquity is full, must not the in-  
 ' evitable Consequence be pouring forth of the  
 ' Judgments of God upon their Oppressors?  
 ' But, alas! is it not too manifest that this Op-  
 ' pression has already long been the Object  
 ' of the Divine Displeasure? For what hea-  
 ' vier Judgment, what greater Calamity can  
 ' befall any People, than to become a Prey  
 ' to that Hardness of Heart, that Forgetful-  
 ' ness of God, and Insensibility to every re-  
 ' ligious Impression; as well as that general  
 ' Depravation of Manners, which so much  
 ' prevails in the Colonies, in Proportion as  
 ' they have more or less enriched themselves,  
 ' at the Expence of the Blood and Bondage  
 ' of the *Negroes*?

The Situation of the *Negroes* in our South-  
 ern Provinces on the Continent, is also feel-  
 ingly set forth by *George Whitefield*, in a Let-  
 ter from *Georgia*, to the Inhabitants of *Ma-*  
*ryland, Virginia, North and South-Carolina,*  
 printed

printed in the Year 1739, of which the fol-  
 lowing is an Extract. ‘ As I lately passed  
 ‘ through your Provinces, in my Way hither,  
 ‘ I was sensibly touched with a Fellow-feel-  
 ‘ ing of the Miseries of the poor *Negroes*.  
 ‘ Whether it be lawful for Christians to buy  
 ‘ Slaves, and thereby encourage the Nations  
 ‘ from whom they are bought, to be at per-  
 ‘ petual War with each other, I shall not  
 ‘ take upon me to determine; sure I am, it  
 ‘ is sinful, when bought, to use them as bad,  
 ‘ nay worse, than as though they were Brutes;  
 ‘ and whatever particular Exception there  
 ‘ may be (as I would charitably hope there  
 ‘ are some) I fear the Generality of you, that  
 ‘ own *Negroes*, are liable to such a Charge;  
 ‘ for your Slaves, I believe, work as hard, if  
 ‘ not harder, than the Horses whereon you  
 ‘ ride. These, after they have done their  
 ‘ Work, are fed and taken proper Care of;  
 ‘ but many *Negroes*, when wearied with La-  
 ‘ bour, in your Plantations, have been ob-  
 ‘ liged to grind their own Corn, after they  
 ‘ return home; your Dogs are caressed and  
 ‘ fondled at your Tables; but your Slaves,  
 ‘ who are frequently stiled Dogs or Beasts,  
 ‘ have not an equal Privilege; they are scarce  
 ‘ permitted to pick up the Crumbs which fall  
 ‘ from their Master’s Table.—Not to men-  
 ‘ tion

' tion what Numbers have been given up to  
 ' the inhuman Usage of cruel Task-masters,  
 ' who, by their unrelenting Scourges, have  
 ' ploughed their Backs, and made long Fur-  
 ' rows, and at length brought them even to  
 ' Death. When passing along, I have view-  
 ' ed your Plantations cleared and cultivated,  
 ' many spacious Houses built, and the Own-  
 ' ers of them faring sumptuously every Day,  
 ' my Blood has frequently almost run cold  
 ' within me, to consider how many of your  
 ' Slaves had neither convenient Food to eat,  
 ' or proper Raiment to put on, notwithstand-  
 ' ing most of the Comforts you enjoy were  
 ' solely owing to their indefatigable Labours.  
 ' —The Scripture says, Thou shalt not muz-  
 ' zel the Ox that treadeth out the Corn.  
 ' Does God take Care for Oxen; and will  
 ' he not take Care of the *Negroes* also? Un-  
 ' doubtedly he will.—Go to now ye rich  
 ' Men, weep and howl for your Miseries  
 ' that shall come upon you: Behold the Pro-  
 ' vision of the poor *Negroes*, who have reap-  
 ' ed down your Fields, which is by you de-  
 ' nied them, crieth; and the Cries of them  
 ' which reaped, are entered into the Ears of  
 ' the Lord of Sabaoth. We have a remark-  
 ' able Instance of God's taking Cognizance  
 ' of, and avenging, the Quarrel of poor  
 ' Slaves,

‘ Slaves, 2 *Sam.* xxi. 1. There was a Fa-  
 ‘ mine in the Days of *David*, three Years,  
 ‘ Year after Year; and *David* enquired of  
 ‘ the Lord: And the Lord answered, It is  
 ‘ for *Saul*, and his bloody House, because  
 ‘ he slew the *Gibeonites*. Two Things are  
 ‘ here very remarkable: *First*, These *Gibe-*  
 ‘ *onites* were only Hewers of Wood, and  
 ‘ Drawers of Water; or, in other Words,  
 ‘ Slaves like yours. *Secondly*, That this  
 ‘ Plague was sent by God many Years after  
 ‘ the Injury, the Cause of the Plague, was  
 ‘ committed. And for what End were this  
 ‘ and such like Examples recorded in holy  
 ‘ Scriptures? without Doubt, for our Learn-  
 ‘ ing.—For God is the same To-day, as he  
 ‘ was Yesterday, and will continue the same  
 ‘ for ever. He does not reject the Prayer  
 ‘ of the Poor and Destitute; nor disregard  
 ‘ the Cry of the meanest *Negro*. The  
 ‘ Blood of them spilt for these many Years,  
 ‘ in your respective Provinces, will ascend up  
 ‘ to Heaven against you.’

Some who have only seen *Negroes* in an  
 abject State of Slavery, broken-spirited and  
 dejected, knowing nothing of their Situation  
 in their native Country, may apprehend, that  
 they are naturally insensible of the Benefits  
 of Liberty, being destitute and miserable in  
 every

every Respect, and that our suffering them to live amongst us (as the *Gibeonites* of old were permitted to live with the *Israelites*) though even on more oppressive Terms, is to them a Favour; but these are certainly erroneous Opinions, with Respect to far the greatest Part of them: Although it is highly probable, that in a Country which is more than Three Thousand Miles in Extent from North to South, and as much from East to West, there will be barren Parts, and many Inhabitants more uncivilized and barbarous than others; as is the Case in all other Countries: Yet, from the most authentic Accounts, the Inhabitants of *Guiney* appear, generally speaking, to be an industrious, humane, sociable People, whose Capacities are naturally as enlarged, and as open to Improvement, as those of the *Europeans*; and that their Country is fruitful, and in many Places well improved, abounding in Cattle, Grain and Fruits: And as the Earth yields all the Year round a fresh Supply of Food, and but little Cloathing is requisite, by Reason of the continual Warmth of the Climate; the Necessaries of Life are much easier procured in most Parts of *Africa*, than in our more Northern Climes. This is confirmed by many Authors of Note, who have  
resided

resided there ; among others M. *Adanson*, in his Account of *Gorée* and *Senegal*, in the Year 1754, says, ‘ Which Way soever I turned my Eyes on this pleasant Spot, I beheld a perfect Image of pure Nature ; an agreeable Solitude, bounded on every Side by charming Landscapes, the rural Situation of Cottages in the Midst of Trees ; the Ease and Indolence of the *Negroes*, reclined under the Shade of their spreading Foliage ; the Simplicity of their Dress and Manners ; the whole revived in my Mind the Idea of our first Parents, and I seemed to contemplate the World in its primitive State : They are, generally speaking, very good-natured, sociable and obliging. I was not a little pleased with this my first Reception ; it convinced me, that there ought to be a considerable Abatement made in the Accounts I had read and heard every where of the savage Character of the *Africans*. I observed, both in *Negroes* and *Moors*, great Humanity and Sociableness, which gave me strong Hopes that I should be very safe amongst them, and meet with the Success I desired, in my Enquiries after the Curiosities of the Country.’

*William Bosman*, a principal Factor for the *Dutch*, who resided Sixteen Years in *Guiney*,  
speaking

speaking of the Natives of that Part where he then was, says, ‘ They are generally a good  
 ‘ Sort of People, honest in their Dealings ;’  
 others he describes as ‘ being generally friend-  
 ‘ ly to Strangers, of a mild Conversation, af-  
 ‘ fable, and easy to be overcome with Rea-  
 ‘ son.’ He adds, ‘ That some *Negroes*, who  
 ‘ have had an agreeable Education, have ma-  
 ‘ nifested a Brightness of Understanding equal  
 ‘ to any of us.’ Speaking of the Fruitfulness  
 of the Country, he says, ‘ It was very po-  
 ‘ pulous, plentifully provided with Corn, Po-  
 ‘ tatoes and Fruit, which grew close to each  
 ‘ other ; in some Places a Foot-Path is the  
 ‘ only Ground that is not covered with them,  
 ‘ the *Negroes* leaving no Place, which is  
 ‘ thought fertile, uncultivated ; and imme-  
 ‘ diately after they have reaped, they are sure  
 ‘ to sow again.’ Other Parts he describes as  
 ‘ being full of Towns and Villages, the Soil  
 ‘ very rich, and so well cultivated as to look  
 ‘ like an entire Garden, abounding in Rice,  
 ‘ Corn, Oxen and Poultry, and the Inhabi-  
 ‘ tants laborious.’

*William Smith*, who was sent by the *Afri-*  
*can* Company to visit their Settlements on  
 the Coast of *Guiney*, in the Year 1726,  
 gives much the same Account of the Country  
 of *Delmina* and *Cape-Corse*, &c. for Beauty  
 B and

and Goodness, and adds, ‘ The more you  
 ‘ come downward towards that Part called  
 ‘ *Slave-Coast*, the more delightful and rich  
 ‘ the Soil appears.’ Speaking of their Dispo-  
 sition, he says, ‘ They were a civil, good-na-  
 ‘ tured People, industrious to the last Degree.  
 ‘ It is easy to perceive what happy Memories  
 ‘ they are blessed with, and how great Pro-  
 ‘ gress they would make in the Sciences,  
 ‘ in case their Genius was cultivated with  
 ‘ Study.’ He adds, from the Information he  
 received of one of the Factors, who had re-  
 sided ten Years in that Country, ‘ That the  
 ‘ discerning Natives account it their greatest  
 ‘ Unhappiness, that they were ever visited  
 ‘ by the *Europeans*—That the Christians in-  
 ‘ troduced the Traffic of Slaves, and that be-  
 ‘ fore our coming they lived in Peace.’

*Andrew Brue*, a principal Man in the  
*French Factory*, in the Account he gives of  
 the great River *Senegal*, which runs many  
 Hundred Miles up the Country, tells his  
 Readers, ‘ The farther you go from the Sea,  
 ‘ the Country on the River seems more fruit-  
 ‘ ful and well improved. It abounds in *Gui-*  
 ‘ *ney* and *Indian* Corn, Rice, Pulse, Tobacco,  
 ‘ and Indico. Here are vast Meadows, which  
 ‘ feed large Herds of great and small Cattle;  
 ‘ Poultry are numerous, as well as wild Fowl.’

The

The same Author, in his Travels to the South of the River *Gambia*, expresses his Surprise, to  
 ‘ see the Land so well cultivated ; scarce a Spot  
 ‘ lay unimproved ; the low Grounds, divided  
 ‘ by small Canals, were all sowed with Rice ;  
 ‘ the higher Ground planted with *Indian* Corn,  
 ‘ Millet, and Peas of different Sorts ; Beef and  
 ‘ Mutton very cheap, as well as all other Ne-  
 ‘ cessaries of Life.’ The Account this Au-  
 thor gives of the Disposition of the Natives,  
 is, ‘ That they are generally good-natured  
 ‘ and civil, and may be brought to any Thing  
 ‘ by fair and soft Means.’ *Artus*, speaking of  
 the same People, says, ‘ They are a sincere,  
 ‘ inoffensive People, and do no Injustice either  
 ‘ to one another or Strangers.’

From these Accounts, both of the good Disposition of the Natives, and the Fruitfulness of most Parts of *Guiney*, which are confirmed by many other Authors, it may well be concluded, that their Acquaintance with the *Europeans* would have been a Happiness to them, had those last not only bore the Name, but indeed been influenced by the Spirit of Christianity. But, alas ! how hath the Conduct of the Whites contradicted the Precepts and Example of Christ ? Instead of promoting the End of his coming, by preaching the Gospel of Peace and good Will to

Man, they have, by their Practices, contributed to inflame every noxious Passion of corrupt Nature in the *Negroes*; they have incited them to make War one upon another, and for this Purpose have furnished them with prodigious Quantities of Ammunition and Arms, whereby they have been hurried into Confusion, Bloodshed, and all the Extremities of temporal Misery, which must necessarily beget in their Minds such a general Detestation and Scorn of the Christian Name, as may deeply affect, if not wholly preclude, their Belief of the great Truths of our holy Religion. Thus an insatiable Desire of Gain hath become the principal and moving Cause of the most abominable and dreadful Scene, that was perhaps ever acted upon the Face of the Earth; even the Power of their Kings hath been made subservient to answer this wicked Purpose; instead of being Protectors of their People, these Rulers, allured by the tempting Bait laid before them by the *European* Factors, &c. have invaded the Liberties of their unhappy Subjects, and are become their Oppressors.

Divers Accounts have already appeared in Print declarative of the shocking Wickedness with which this Trade is carried on; these may not have fallen into the Hands of some  
of

of my Readers, I shall, therefore, for their Information, select a few of the most remarkable Instances that I have met with, shewing the Method by which the Trade is commonly managed all along the *African Coast*.

*Francis Moor*, Factor to the *African Company* on the River *Gambia*, relates, ‘ That when the King of *Barsalli* wants Goods, &c. he sends a Messenger to the *English* Governor, at *James’ Fort*, to desire he would send up a Sloop with a Cargo of Goods ; which (says the Author) the Governor never fails to do : Against the Time the Vessel arrives, the King plunders some of his Enemies Towns, selling the People for such Goods as he wants.—If he is not at War with any neighbouring King, he falls upon one of his own Towns, and makes bold to sell his own miserable Subjects.’

*N. Brue*, in his Account of the Trade, &c. writes, ‘ That having received a Quantity of Goods, he wrote to the King of the Country, That if he had a sufficient Number of Slaves, he was ready to trade with him. This Prince (says that Author) as well as other *Negro* Monarchs, has always a sure Way of supplying his Deficiencies, by selling his own Subjects.—The King had Recourse to this Method, by seizing Three

‘ Hundred of his own People, and sent Word  
 ‘ to *Brue*, that he had the Slaves ready to de-  
 ‘ liver for the Goods.’

The Misery and Bloodshed, consequent of the Slave-Trade, is amply set forth by the following Extracts of two Voyages to the Coast of *Guiney*, for Slaves. The first in a Vessel from *Liverpool*, taken *verbatim* from the original Manuscript of the Surgeon’s Journal, *viz.*

‘ *Sestro*, December the 29th, 1724. No  
 ‘ Trade To-day, though many Traders come  
 ‘ on board; they inform us, that the People are  
 ‘ gone to War within Land, and will bring  
 ‘ Prisoners enough in two or three Days;  
 ‘ in Hopes of which we stay.

‘ The 30th. No Trade yet, but our Trad-  
 ‘ ers came on board To-day, and informed  
 ‘ us, the People had burnt four Towns of  
 ‘ their Enemies, so that To-morrow we ex-  
 ‘ pect Slaves off. Another large Ship is come  
 ‘ in. Yesterday came in a large *Londoner*.

‘ The 31st. Fair Weather, but no Trade  
 ‘ yet; we see each Night Towns burning;  
 ‘ but we hear the *Sestro* Men are many of  
 ‘ them killed by the Inland *Negroes*, so that  
 ‘ we fear this War will be unsuccessful.

‘ The 2d *January*. Last Night we saw a  
 ‘ prodigious Fire break out about Eleven  
 ‘ o’ Clock;

‘ o’ Clock ; and this Morning see the Town  
 ‘ of *Sestro* burnt down to the Ground (it  
 ‘ contained some Hundreds of Houses) so  
 ‘ that we find their Enemies are too hard for  
 ‘ them at present, and, consequently, our  
 ‘ Trade spoiled here ; so that about Seven  
 ‘ o’ Clock we weighed Anchor, as did like-  
 ‘ wise the three other Vessels, to proceed  
 ‘ lower down.’

The second Relation, also taken from the  
 original Manuscript Journal of a Person of  
 Credit, who went Surgeon, on the same Ac-  
 count, in a Vessel from *New-York* to the  
 Coast of *Guiney*, about eighteen Years past,  
 is as follows, viz. ‘ Being on the Coast, at a  
 ‘ Place called *Basalia*, the Commander of  
 ‘ the Vessel, according to Custom, sent a  
 ‘ Person on Shore with a Present to the King,  
 ‘ acquainting him with his Arrival, and letting  
 ‘ him know, they wanted a Cargo of Slaves.  
 ‘ The King promised to furnish them with  
 ‘ Slaves ; and, in order to do it, set out to  
 ‘ go to War against his Enemies ; designing  
 ‘ also to surprise some Town, and take all the  
 ‘ People Prisoners : Some Time after, the  
 ‘ King sent them Word, he had not yet met  
 ‘ with the desired Success, having been twice  
 ‘ repulsed, in attempting to break up two  
 ‘ Towns ; but that he still hoped to procure a

‘ Number of Slaves for them; and in this  
 ‘ Design he persisted till he met his Enemies  
 ‘ in the Field, where a Battle was fought,  
 ‘ which lasted three Days, during which Time  
 ‘ the Engagement was so bloody, that four  
 ‘ Thousand five Hundred Men were slain on  
 ‘ the Spot.’ The Person that wrote the Ac-  
 count beheld the Bodies, as they lay on the  
 Field of Battle. ‘ Think (says he in his  
 ‘ Journal) what a pitiable Sight it was, to see  
 ‘ the Widows weeping over their lost Hus-  
 ‘ bands, Orphans deploring the Loss of their  
 ‘ Fathers, &c. &c.’

Those, who are acquainted with the Trade,  
 agree, that many *Negroes* on the Sea Coast,  
 who have been corrupted by their Intercourse  
 and Converse with the *European* Factors, have  
 learnt to stick at no Act of Cruelty for Gain.  
 These make it a Practice to steal Abundance  
 of little Blacks of both Sexes, when found  
 on the Roads, or in the Fields, where their  
 Parents keep them all Day to watch the Corn,  
 &c. Some Authors say, the *Negro* Factors  
 go six or seven Hundred Miles up the Coun-  
 try with Goods, bought from the *Europeans*,  
 where Markets of Men are kept in the same  
 Manner as those of Beasts with us; when the  
 poor Slaves, whether brought from far or  
 near, come to the Sea-shore, they are stripped  
 naked,

naked, and strictly examined by the *European* Surgeons, both Men and Women, without the least Distinction or Modesty; those which are approved as good, are marked with a red hot Iron, with the Ship's Mark, after which they are put on board the Vessels, the Men being shackled with Irons, two and two together. Reader, bring the Matter Home, and consider whether any Situation in Life can be more completely miserable than that of those distressed Captives. When we reflect, that each Individual of this Number had some tender Attachment, which was broken by this cruel Separation; some Parent or Wife, who had not an Opportunity of mingling Tears in a parting Embrace; perhaps some Infant, or aged Parent, whom his Labour was to feed, and Vigilance protect; themselves under the dreadful Apprehension of an unknown perpetual Slavery; pent up within the narrow Confines of a Vessel, sometimes six or seven Hundred together, where they lie as close as possible. Under these complicated Distresses they are often reduced to a State of Desperation, wherein many have leaped into the Sea, and have kept themselves under Water, till they were drowned; others have starved themselves to Death, for the Prevention whereof some Masters of Vessels have  
cut

cut off the Legs and Arms of a Number of those poor desperate Creatures, to terrify the rest. Great Numbers have also frequently been killed, and some deliberately put to Death, under the greatest Torture, when they have attempted to rise, in order to free themselves from their present Misery, and the Slavery designed them. An Instance of the last Kind appears particularly in an Account given by the Master of a Vessel, who brought a Cargo of Slaves to *Barbados*; indeed it appears so irreconcilable to the common Dictates of Humanity, that one would doubt the Truth of it, had it not been related by a serious Person, of undoubted Credit, who had it from the Captain's own Mouth. Upon an Enquiry, What had been the Success of his Voyage? he answered, 'That he had  
' found it a difficult Matter to set the *Negroes*  
' a fighting with each other, in order to procure the Number he wanted; but that when  
' he had obtained this End, and had got his  
' Vessel filled with Slaves, a new Difficulty  
' arose from their Refusal to take Food; those  
' desperate Creatures chusing rather to die  
' with Hunger, than to be carried from their  
' native Country.' Upon a farther Enquiry, by what Means he had prevailed upon them to forego this desperate Resolution, he answered,

ed, ‘That he obliged all the *Negroes* to come  
 ‘upon Deck, where they persisting in their  
 ‘Resolution of not taking Food, he caused  
 ‘his Sailors to lay Hold upon one of the most  
 ‘obstinate, and chopt the poor Creature in-  
 ‘to small Pieces, forcing some of the others  
 ‘to eat a Part of the mangled Body; withal  
 ‘swearing to the Survivors, that he would  
 ‘use them all, one after the other, in the  
 ‘same Manner, if they did not consent to eat.’  
 This horrid Execution he applauded as a good  
 Act, it having had the desired Effect, in  
 bringing them to take Food.

A similar Case is mentioned in *Astley’s* Col-  
 lection of Voyages, by *John Atkins*, Surgeon  
 on board Admiral *Ogle’s* Squadron, ‘of one  
 ‘*Harding*, Master of a Vessel, in which se-  
 ‘veral of the Men Slaves, and a Woman  
 ‘Slave, had attempted to rise, in order to  
 ‘recover their Liberty; some of whom the  
 ‘Master, of his own Authority, sentenced to  
 ‘cruel Death, making them first eat the  
 ‘Heart and Liver of one of those he killed.  
 ‘The Woman he hoisted by the Thumbs,  
 ‘whipped and flashed with Knives before the  
 ‘other Slaves, till she died.’

As detestable and shocking as this may ap-  
 pear to such, whose Hearts are not yet har-  
 dened by the Practice of that Cruelty, which  
 the

the Love of Wealth, by Degrees, introduceth into the human Mind ; it will not be strange to those who have been concerned or employed in the Trade. Now here arises a necessary Query to those who hold the Ballance and Sword of Justice, and who must account to God for the Use they have made of it. Since *our English Law is so truly valuable for its Justice*, how can they overlook these barbarous Deaths of the unhappy *Africans* without Trial, or due Proof of their being guilty of Crimes adequate to their Punishment ? Why are those Masters of Vessels (who are often not the most tender and considerate of Men) thus suffered to be the sovereign Arbiters of the Lives of the miserable *Negroes* ; and allowed, with Impunity, thus to destroy, may I not say murder, their Fellow-Creatures, and that by Means so cruel, as cannot be even related but with Shame and Horror.

When the Vessels arrive at their destined Port in the Colonies, the poor *Negroes* are to be disposed of to the Planters, and here they are again exposed naked, without any Distinction of Sexes, to the brutal Examination of their Purchasers ; and this, it may well be judged, is to many of them another Occasion of deep Distress, especially to the Females : Add to this, that near Connections must now  
again

again be separated, to go with their several Purchasers. In this melancholy Scene, Mothers are seen hanging over their Daughters, bedewing their naked Breasts with Tears, and Daughters clinging to their Parents, not knowing what new Stage of Distress must follow their Separation, or if ever they shall meet again ; and here what Sympathy, what Commiseration are they to expect ? why, indeed, if they will not separate as readily as their Owners think proper, the Whipper is called for, and the Lash exercised upon their naked Bodies, till obliged to part.

Can any human Heart, that retains a Fellow-feeling for the Sufferings of Mankind, be unconcerned at Relations of such grievous Affliction, to which this oppressed Part of our Species are subjected ! God gave to Man Dominion over the Fish of the Sea, and over the Fowls of the Air, and over the Cattle, &c. but imposed no involuntary Subjection of one Man to another.

The Truth of this Position has of late been clearly set forth, by Persons of Reputation and Ability, particularly *George Wallis*, in his System of the Laws of *Scotland*, whose Sentiments are so worthy the Notice of all considerate Persons, that I shall here repeat a  
Part

Part of what he has not long since published, concerning the *African Trade*, viz.

‘ If this Trade admits of a moral or a rational Justification, every Crime, even the most atrocious, may be justified : Government was instituted for the Good of Mankind. Kings, Princes, Governors, are not Proprietors of those who are subjected to their Authority ; they have not a Right to make them miserable. On the contrary, their Authority is vested in them, that they may, by the just Exercise of it, promote the Happiness of their People : Of Course, they have not a Right to dispose of their Liberty, and to sell them for Slaves : Besides, no Man has a Right to acquire or to purchase them : Men and their Liberty are not either saleable or purchasable, one therefore has Nobody but himself to blame, in case he shall find himself deprived of a Man, whom he thought he had, by buying for a Price, made his own ; for he dealt in a Trade which was illicit, and was prohibited by the most obvious Dictates of Humanity. For these Reasons, every one of those unfortunate Men, who are pretended to be Slaves, has a Right to be declared to be free, for he never lost his Liberty ; he could not lose it ;  
his

‘ his Prince has no Power to dispose of him ;  
 ‘ of Course the Sale was void. This Right  
 ‘ he carries about with him, and is intitled  
 ‘ every where to get it declared. As soon,  
 ‘ therefore, as he comes into a Country, in  
 ‘ which the Judges are not forgetful of their  
 ‘ own Humanity, it is their Duty to remem-  
 ‘ ber that he is a Man, and to declare him to  
 ‘ be free.—This is the Law of Nature, which  
 ‘ is obligatory on all Men, at all Times, and  
 ‘ in all Places.—Would not any of us, who  
 ‘ should be snatched by Pirates from his na-  
 ‘ tive Land, think himself cruelly abused, and  
 ‘ at all Times intitled to be free? Have not  
 ‘ these unfortunate *Africans*, who meet with  
 ‘ the same cruel Fate, the same Right? Are  
 ‘ not they Men as well as we, and have they  
 ‘ not the same Sensibility? Let us not, there-  
 ‘ fore, defend or support a Usage, which is  
 ‘ contrary to all the Laws of Humanity.’

*Francis Hutcheson* also, in his System of  
 Moral Philosophy, speaking on the Subject of  
 Slavery, says, ‘ He who detains another by  
 ‘ Force in Slavery, is always bound to prove  
 ‘ his Title. The Slave sold or carried away  
 ‘ into a distant Country, must not be obliged  
 ‘ to prove a Negative, That he never for-  
 ‘ feited his Liberty. The violent Possessor  
 ‘ must, in all Cases, shew his Title, especially  
 ‘ where

' where the old Proprietor is well known.  
 ' In this Case each Man is the original Pro-  
 ' prietor of his own Liberty: The Proof of  
 ' his losing it must be incumbent on those,  
 ' who deprived him of it by Force. Strange  
 ' (says the same Author) that in any Nation,  
 ' where a Sense of Liberty prevails, where  
 ' the Christian Religion is professed, Custom,  
 ' and high Prospect of Gain, can so stupify the  
 ' Consciences of Men, and all Sense of na-  
 ' tural Justice, that they can hear such Com-  
 ' putation made about the Value of their Fel-  
 ' low-Men, and their Liberty, without Ab-  
 ' horrence and Indignation!'

The noted Baron *Montesquieu* gives it, as  
 his Opinion, in his *Spirit of Law*, Page 348,  
 ' That nothing more assimilates a Man to a  
 ' Beast than living amongst Freemen, himself  
 ' a Slave; such People as these are the natural  
 ' Enemies of Society, and their Number must  
 ' always be dangerous.'

The Author of a Pamphlet, lately printed  
 in *London*, intituled, *An Essay in Vindication*  
*of the Continental Colonies of America*, writes,  
 ' That the Bondage we have imposed on the  
 ' *Africans*, is absolutely repugnant to Justice.  
 ' That it is highly inconsistent with civil Po-  
 ' licy: *First*, as it tends to suppress all Im-  
 ' provements in Arts and Sciences; without  
 ' which

' which it is morally impossible that any Na-  
 ' tion should be happy or powerful. *Secondly*,  
 ' as it may deprave the Minds of the Free-  
 ' men; steeling their Hearts against the lau-  
 ' dable Feelings of Virtue and Humanity.  
 ' And, *lastly*, as it endangers the Communi-  
 ' ty, by the destructive Effects of civil Com-  
 ' motions; need I add to these (says that  
 ' Author) what every Heart, which is not  
 ' callous to all tender Feelings, will readily  
 ' suggest; that it is shocking to Humanity,  
 ' violative of every generous Sentiment, ab-  
 ' horrent utterly from the Christian Religion;  
 ' for as *Montesquieu* very justly observes, *We*  
 ' *must suppose them not to be Men, or a Suspi-*  
 ' *cion would follow that we ourselves are not*  
 ' *Christians.*—There cannot be a more dan-  
 ' gerous Maxim, than that Necessity is a Plea  
 ' for Injustice. For who shall fix the Degree  
 ' of this Necessity? What Villain so atroci-  
 ' ous, who may not urge this Excuse; or, as  
 ' *Milton* has happily expressed it,

' ————— *And with Necessity,*  
 ' *The Tyrant's Plea, excuse his dev'lish Deed?*

' That our Colonies want People, is a very  
 ' weak Argument for so inhuman a Violation  
 ' of Justice.—Shall a civilized, a Christian  
 ' Nation encourage Slavery, because the bar-  
 ' barous,

'barous, savage, lawless *African*, hath done  
 'it? Monstrous Thought! To what End do  
 'we profess a Religion whose Dictates we so  
 'flagrantly violate? Wherefore have we that  
 'Pattern of Goodness and Humanity, if we  
 'refuse to follow it? How long shall we con-  
 'tinue a Practice, which Policy rejects, Ju-  
 'stice condemns, and Piety dissuades? Shall  
 'the *Americans* persist in a Conduct, which  
 'cannot be justified; or persevere in Oppres-  
 'sion, from which their Hearts must recoil?  
 'If the barbarous *Africans* shall continue to  
 'enslave each other, let the Dæmon Slavery  
 'remain among them, that their Crime may  
 'include its own Punishment. Let not Chri-  
 'stians, by administering to their Wickedness,  
 'confess their Religion to be a useless Refine-  
 'ment, their Profession vain, and themselves  
 'as inhuman as the Savages they detest.'

*James Foster*, in his *Discourses on Natural Religion and Social Virtue*, also shews his just Indignation at this wicked Practice, which he declares to be *a criminal and outrageous Violation of the natural Right of Mankind*. At Page 156, 2d Vol. he says, 'Should we have  
 'read concerning the *Greeks* or *Romans* of  
 'old, that they traded, with View to make  
 'Slaves of their own Species, whom they  
 'certainly knew that this would involve in  
 'Schemes

‘ Schemes of Blood and Murder, of destroy-  
 ‘ ing or enslaving each other, that they even  
 ‘ fomented Wars, and engaged whole Na-  
 ‘ tions and Tribes in open Hostilities, for  
 ‘ their own private Advantage; that they had  
 ‘ no Detestation of the Violence and Cruelty;  
 ‘ but only feared the ill Success of their in-  
 ‘ human Enterprizes; that they carried Men  
 ‘ like themselves, their Brethren, and the Off-  
 ‘ spring of the same common Parent, to be sold  
 ‘ like Beasts of Prey, or Beasts of Burden; and  
 ‘ put them to the same reproachful Trial of  
 ‘ their Soundness, Strength and Capacity for  
 ‘ greater bodily Service; that quite forgetting  
 ‘ and renouncing the original Dignity of hu-  
 ‘ man Nature, communicated to all, they  
 ‘ treated them with more Severity and ruder  
 ‘ Discipline, than even the Ox or the Ass,  
 ‘ who are void of Understanding;—should  
 ‘ we not, if this had been the Case, have  
 ‘ naturally been led to despise all their *pre-*  
 ‘ *tended Refinements of Morality*; and to have  
 ‘ concluded, that as they were not Nations  
 ‘ destitute of Politeness, they must have been  
 ‘ *intire Strangers to Virtue and Benevolence*.

‘ But, notwithstanding this, we ourselves  
 ‘ (who profess to be Christians, and boast of  
 ‘ the peculiar Advantage we enjoy, by means  
 ‘ of an express Revelation of our Duty from  
 C 2                      ‘ Heaven)

Heaven) are, in Effect, these very untaught  
 and rude Heathen Countries. With all our  
 superior Light, we instil into those, whom  
 we call savage and barbarous, the most de-  
 spicable Opinion of human Nature. We,  
 to the utmost of our Power, weaken and  
 dissolve the universal Tie, that binds and  
 unites Mankind. We practise what we  
 should exclaim against, as the utmost Ex-  
 cess of Cruelty and Tyranny, if Nations of  
 the World, differing in Colour, and Form  
 of Government from ourselves, were so pos-  
 sessed of Empire, as to be able to reduce us  
 to a State of unmerited and brutish Servi-  
 tude. Of Consequence, we sacrifice our  
 Reason, our Humanity, our Christianity, to  
 an unnatural sordid Gain. We teach other  
 Nations to despise, and trample under Foot,  
 all the Obligations of social Virtue. We  
 take the most effectual Method to prevent  
 the Propagation of the Gospel, by represent-  
 ing it as a Scheme of Power and barbarous  
 Oppression, and an Enemy to the natural  
 Privileges and Rights of Men.

Perhaps, all that I have now offered,  
 may be of very little Weight to restrain this  
 Enormity, this aggravated Iniquity. How-  
 ever, I shall still have the Satisfaction, of hav-  
 ing entered my private Protest against a Prac-  
 tice,

‘ tice, which, in my Opinion, bids that God,  
 ‘ who is the God and Father of the Gentiles,  
 ‘ unconverted to Christianity, most daring and  
 ‘ bold Defiance, and spurns at all the Prin-  
 ‘ ciples, both of natural and revealed Reli-  
 ‘ gion.’

How the *British* Nation first came to be concerned in a Practice, by which the Rights and Liberties of Mankind are so violently infringed, and which is so opposite to the Apprehensions *Englishmen* have always had of what natural Justice requires, is indeed surprising. It was about the Year 1563, in the Reign of Queen *Elizabeth*, that the *English* first engaged in the *Guiney* Trade; when it appears, from an Account in *Hill's Naval History*, Page 293, That when Captain *Hawkins* returned from his First Voyage to *Africa*, that generous spirited Princess, attentive to the Interest of her Subjects, sent for the Commander, to whom she expressed her Concern, lest any of the *African* Negroes should be carried off without their free Consent, *declaring it would be detestable, and call down the Vengeance of Heaven upon the Undertakers.* Captain *Hawkins* promised to comply with the Queen's Injunction: Nevertheless, we find in the Account, given in the same History, of *Hawkins's* Second Voyage,

the Author using these remarkable Words, *Here began the horrid Practice of forcing the Africans into Slavery.*

*Labut*, a Roman Missionary, in his Account of the Isles of *America*, at Page 114, of the 4th Vol. mentions, that *Lewis* the 13th, Father to the present *French King's* Grandfather, was extremely uneasy at a Law, by which all the *Negroes* of his Colonies were to be made Slaves; but it being strongly urged to him, as the readiest Means for their Conversion to Christianity, he acquiesced therewith.

And although we have not many Accounts of the Impressions which this piratical Invasion of the Rights of Mankind gave to serious minded People, when first engaged in, yet it did not escape the Notice of some, who might be esteemed in a peculiar Manner as Watchmen, in their Day, to the different Societies of Christians, whereunto they belonged. *Richard Baxter*, an eminent Preacher amongst the Nonconformists, in the last Century, well known, and particularly esteemed by most of the serious Presbyterians and Independents, in his *Christian Directory*, mostly wrote about an Hundred Years ago, fully shews his Detestation of this Practice, in the following Words, ‘ Do you not mark how  
‘ God

‘ God hath followed you with Plagues, and  
 ‘ may not Conscience tell you, that it is for  
 ‘ your Inhumanity to the Souls and Bodies of  
 ‘ Men?—To go as Pirates, and catch up poor  
 ‘ *Negroes*, or People of another Land, that ne-  
 ‘ ver forfeited Life or Liberty, and to make  
 ‘ them Slaves, and sell them, is one of the  
 ‘ worst Kinds of Thievery in the World, and  
 ‘ such Persons are to be taken for the com-  
 ‘ mon Enemies of Mankind; and they that  
 ‘ buy them, and use them as Beasts, for their  
 ‘ meer Commodity, and betray, or destroy,  
 ‘ or neglect their Souls, are fitter to be called  
 ‘ Devils than Christians. It is an heinous Sin  
 ‘ to buy them, unless it be in Charity to de-  
 ‘ liver them.—Undoubtedly they are present-  
 ‘ ly bound to deliver them; because, by Right,  
 ‘ the Man is his own; therefore no Man else  
 ‘ can have a just Title to him.’

We also find *George Fox*, a Man of ex-  
 emplary Piety, who was the principal Instru-  
 ment in gathering the religious Society of  
 People, called Quakers, expressing his Con-  
 cern and Fellow-feeling for the Bondage of  
 the *Negroes*: In a Discourse taken from his  
 Mouth, in *Barbados*, in the Year 1671, he  
 says, ‘ Consider with yourselves, if you were  
 ‘ in the same Condition as the Blacks are,—  
 ‘ who came Strangers to you, and were sold

' to you as Slaves; I say, if this should be  
 ' the Condition of you or yours, you would  
 ' think it hard Measure: Yea, and very great  
 ' Bondage and Cruelty. And, therefore,  
 ' consider seriously of this, and do you for  
 ' and to them, as you would willingly have  
 ' them, or any other, to do unto you, were  
 ' you in the like slavish Condition, and bring  
 ' them to know the Lord Christ.' And in  
 his Journal, Page 431, speaking of the Ad-  
 vice he gave his Friends at *Barbados*, he says,  
 ' I desired also, that they would cause their  
 ' Overseers to deal mildly and gently with  
 ' their *Negroes*, and not to use Cruelty towards  
 ' them, as the Manner of some had been,  
 ' and that after certain Years of Servitude  
 ' they should make them free.'

In a Book printed in *Liverpool*, called *The  
 Liverpool Memorandum Book*, which contains,  
 among other Things, an Account of the  
 Trade of that Port, there is an exact List of  
 the Vessels employed in the *Guiney* Trade,  
 and of the Number of Slaves imported in  
 each Vessel, by which it appears, that in the  
 Year 1753, the Number imported to *Ame-  
 rica*, by Vessels belonging to that Port,  
 amounted to upwards of Thirty Thousand;  
 and, from the Number of Vessels employed  
 by the *African* Company, in *London* and *Bri-  
 stol*,

*fol*, we may, with some Degree of Certainty, conclude there are, at least, One Hundred Thousand *Negroes* purchased and brought on board our Ships yearly from the Coast of *Africa*, on their Account. This is confirmed in *Anderson's* History of Trade and Commerce, printed the Year before last, where it is said, at Page 68 of the Appendix, 'That  
' *England supplies her American Colonies with*  
' *Negroe-slaves, amounting in Number to above*  
' *One Hundred Thousand every Year.*' When the Vessels are full freighted with Slaves, they set out for our Plantations in *America*, and may be Two or Three Months on the Voyage, during which Time, from the Filth and Stench that is among them, Distempers frequently break out, which carry off a great many, a Fifth, a Fourth, yea sometimes a Third of them; so that taking all the Slaves together, that are brought on board our Ships yearly, one may reasonably suppose, that at least Ten Thousand of them die on the Voyage. And in a printed Account of the State of the *Negroes* in our Plantations, it is supposed that a Fourth Part, more or less, die at the different Islands, in what is called the Seasoning. Hence it may be presumed, that, at a moderate Computation of the Slaves, who are purchased by our *African* Merchants  
in

in a Year, near Thirty Thousand die upon the Voyage, and in the Seasoning. Add to this, the prodigious Number who are killed in the Incursions and intestine Wars, by which the *Negroes* procure the Number of Slaves wanted to load the Vessels: How dreadful then is the Slave-Trade, whereby so many Thousands of our Fellow-Creatures, free by Nature, endued with the same rational Faculties, and called to be Heirs of the same Salvation with us, lose their Lives, and are truly, and properly speaking, murdered every Year. For it is not necessary, in order to convict a Man of Murder, to make it appear, that he had an Intention to commit Murder. Whoever does, by unjust Force or Violence, deprive another of his Liberty, and, while he has him in his Power, reduces him, by cruel Treatment, to such a Condition as evidently endangers his Life, and the Event occasions his Death, is actually guilty of Murder. It is no less shocking to read the Accounts given by Sir *Hans Sloan*, and others, of the inhuman and unmerciful Treatment those Blacks meet with, who survive the Seasoning in the Islands, often for Transgressions, to which the Punishment they receive bears no Proportion. ‘ And the horrid Executions, which are frequently made there  
‘ upon

‘ upon Discovery of the Plots laid by the  
 ‘ Blacks, for the Recovery of their Liberty ;  
 ‘ of some they break the Bones, whilst alive,  
 ‘ on a Wheel ; others they burn, or rather  
 ‘ roast to Death ; others they starve to Death,  
 ‘ with a Loaf hanging before their Mouths.’  
 Thus they are brought to expire, with fright-  
 ful Agonies, in the most horrid Tortures. For  
 Negligence only they are unmercifully whip-  
 ped, till their Backs are raw, and then Pepper  
 and Salt are scattered on the Wounds to height-  
 en the Pain, and prevent Mortification. Is it  
 not a Cause of much Sorrow and Lamenta-  
 tion, that so many poor Creatures should be  
 thus racked with excruciating Tortures, for  
 Crimes which often their Tormentors have oc-  
 casioned. Must not even the common Feelings  
 of human Nature have suffered some grievous  
 Change in those Men, to be capable of such  
 horrid Cruelty towards their Fellow-Men ?  
 If they deserve Death, ought not their Judg-  
 es, in the Death decreed them, always to re-  
 member that these their hapless Fellow-Crea-  
 tures are Men, and themselves professing  
 Christians. The *Mosaic* law teaches us our  
 Duty in these Cases, in the merciful Provision  
 it made in the Punishment of Transgressors,  
*Deuter. xxv. 2. And it shall be, if the wicked  
 Man be worthy to be beaten, that the Judge shall  
 cause*

*cause him to lie down, and to be beaten before his Face, according to his Fault, by a certain Number, Forty Stripes he may give him, and not exceed.* And the Reason rendered is out of Respect to human Nature, viz. *Lest if he should exceed, and beat him above these, with many Stripes, then thy Brother should seem vile unto thee.* Britons boast themselves to be a generous, humane People, who have a true Sense of the Importance of Liberty; but is this a true Character, whilst that barbarous, savage Slave-trade, with all its attendant Horrors, receives Countenance and Protection from the Legislature, whereby so many Thousand Lives are yearly sacrificed? Do we indeed believe the Truths declared in the Gospel? Are we persuaded that the Threatnings, as well as the Promises therein contained, will have their Accomplishment? If indeed we do, must we not tremble to think what a Load of Guilt lies upon our Nation generally and individually, so far as we in any Degree abet or countenance this aggravated Iniquity?

We have a memorable Instance in History, which may be fruitful of Instruction, if timely and properly applied; it is a Quotation made by Sir John Temple, in his History of the *Irish* Rebellion, being an Observation out of *Giraldus Cambrensis*, a noted Author,  
 who

who lived about Six Hundred Years ago, concerning the Causes of the Prosperity of the *English* Undertakings in *Ireland*, when they conquered that Island; he saith, ‘ That a Synod, or Council of the Clergy, being then assembled at *Armagh*, and that Point fully debated, it was unanimously agreed, that the Sins of the People were the Occasion of that heavy Judgment then fallen upon their Nation; and that especially their buying of *Englishmen* from Merchants and Pirates, and detaining them under a most miserable hard Bondage, had caused the Lord, by Way of just Retaliation, to leave them to be reduced, by the *English*, to the same State of Slavery. Whereupon they made a public Act in that Council, that all the *English*, held in Captivity throughout the whole Land, should be presently restored to their former Liberty.’

I shall now conclude with an Extract from an Address of a late Author to the Merchants, and others, who are concerned in carrying on the *Guiney* Trade: Which also, in a great Measure is applicable to others, who, for the Love of Gain, are in any Way concerned in promoting or maintaining the Captivity of the *Negroes*.

‘ As the Business, you are publicly carrying on before the World, has a bad Aspect,  
‘ and

‘ and you are sensible most Men make Objec-  
 ‘ tions against it, you ought to justify it to the  
 ‘ World, upon Principles of Reason, Equity  
 ‘ and Humanity; to make it appear, that it is  
 ‘ no unjust Invasion of the Persons, or En-  
 ‘ croachments on the Rights of Men; or for  
 ‘ ever to lay it aside.—But laying aside the Re-  
 ‘ sentment of Men, which is but of little or no  
 ‘ Moment, in Comparison with that of the Al-  
 ‘ mighty, think of a future Reckoning; con-  
 ‘ sider how you shall come off in the great  
 ‘ and awful Day of Accompt: You now  
 ‘ heap up Riches, and live in Pleasure; but,  
 ‘ oh! what will you do in the End thereof?  
 ‘ and that is not far off. What if Death  
 ‘ should seize upon you, and hurry you out  
 ‘ of this World, under all that Load of Blood-  
 ‘ guiltiness, that now lies upon your Souls?  
 ‘ The Gospel expressly declares, that Thieves  
 ‘ and Murderers shall not inherit the King-  
 ‘ dom of God. Consider, that at the same  
 ‘ time, and by the same Means, you now  
 ‘ treasure up worldly Riches, you are treasur-  
 ‘ ing up to yourselves Wrath, against the Day  
 ‘ of Wrath, and Vengeance, that shall come  
 ‘ upon the Workers of Iniquity, unless pre-  
 ‘ vented by a timely Repentance.

‘ And what greater Iniquity, what Crime  
 ‘ that is more heinous, that carries in it more  
 ‘ compli-

' complicated Guilt, can you name than that,  
 ' in the habitual, deliberate Practice of which  
 ' you now live? How can you lift up your  
 ' guilty Eyes to Heaven? How can you pray  
 ' for Mercy to him that made you, or hope  
 ' for any Favour from him that formed you,  
 ' while you go on thus grossly and openly to  
 ' dishonour him, in debasing and destroying  
 ' the noblest Workmanship of his Hands in  
 ' this lower World? He is the Father of  
 ' Men; and do you think he will not resent  
 ' such Treatment of his Offspring, whom he  
 ' hath so loved, as to give his only begotten  
 ' Son, that whosoever believeth in him might  
 ' not perish, but have everlasting Life? This  
 ' Love of God to Man, revealed in the Go-  
 ' spel, is a great Aggravation of your Guilt;  
 ' for if God so loved us, we ought also to love  
 ' one another. You remember the Fate of  
 ' the Servant, who took hold of his Fellow-  
 ' Servant, who was in his Debt, by the Throat,  
 ' and cast him into Prison: Think then, and  
 ' tremble to think, what will be your Fate,  
 ' who take your Fellow Servants by the  
 ' Throat, that owe you not a Penny, and  
 ' make them Prisoners for Life.

' Give yourselves Leave to reflect impar-  
 ' tially upon, and consider the Nature of, this  
 ' *Man-Trade*, which, if you do, your Hearts  
 ' must

‘ must needs relent, if you have not lost all  
‘ Sense of Humanity, all Pity and Compas-  
‘ sion towards those of your own Kind, to  
‘ think what Calamities, what Havock and  
‘ Destruction among them, you have been  
‘ the Authors of, for filthy Lucre’s Sake.  
‘ God grant you may be sensible of your Guilt,  
‘ and repent in Time.’

---

---

E X T R A C T

O F A .

S E R M O N,

PREACHED BY THE

BISHOP OF GLOUCESTER,

Before the SOCIETY for the PROPAGATION of  
the GOSPEL, at their Anniversary Meeting, on  
the 21st of *February*, 1766.

‘ FROM the Free-Savages I now come  
‘ (the last Point I propose to consider)  
‘ to the Savages in Bonds. By these I mean  
‘ the vast Multitudes yearly stolen from the  
‘ opposite Continent, and sacrificed by the  
‘ Colonists to their great Idol, the GOD OF  
‘ GAIN. But what then, say these sincere  
‘ Worshipers of *Mammon*, they are our  
‘ own Property, which we offer up. Gra-  
‘ cious God ! to talk (as in Herds of Cattle)  
‘ of Property in rational Creatures ! Crea-  
‘ tures endowed with all our Faculties, pos-  
‘ sessed

‘ selling

' fessing all our Qualities but that of Colour;  
 ' our Brethren both by Nature and Grace,  
 ' shocks all the Feelings of Humanity, and  
 ' the Dictates of Common Sense. But, alas!  
 ' what is there in the infinite Abuses of So-  
 ' ciety which does not shock them? Yet no-  
 ' thing is more certain in itself, and apparent  
 ' to all, than that the infamous Traffic for  
 ' Slaves directly infringes both divine and  
 ' human Law. Nature created Man free;  
 ' and Grace invites him to assert his Free-  
 ' dom. In Excuse of this Violation, it hath  
 ' been pretended, That though indeed these  
 ' miserable Outcasts of Humanity be torn  
 ' from their Homes and native Country by  
 ' Fraud and Violence, yet they thereby be-  
 ' came the happier, and their Condition the  
 ' more eligible. But who are Y o u, who  
 ' pretend to judge of another Man's Happi-  
 ' ness? That State, which each Man, under  
 ' the Guidance of his Maker, forms for him-  
 ' self; and not one Man for another. To  
 ' know what constitutes mine or your Happi-  
 ' ness, is the sole Prerogative of him who  
 ' created us, and cast us in so various and dif-  
 ' ferent Moulds. Did your Slaves ever com-  
 ' plain to you of their Unhappiness amidst  
 ' their native Woods and Desarts? Or, ra-  
 ' ther, let me ask, did they ever cease com-  
 ' plaining

' plaining of their Condition under you their  
 ' Lordly Masters? where they see, indeed,  
 ' the Accommodations of civil Life, but see  
 ' them all pass to others, themselves unbene-  
 ' fited by them. Be so gracious then, ye  
 ' petty Tyrants over human Freedom, to let  
 ' your Slaves judge for themselves, what it is  
 ' which makes their own Happiness. And  
 ' then see whether they do not place it in the  
 ' Return to their own Country, rather than  
 ' in the Contemplation of your Grandeur, of  
 ' which their Misery makes so large a Part.  
 ' A Return so passionately longed for, that  
 ' despairing of Happiness here, that is, of  
 ' escaping the Chains of their cruel Task-  
 ' masters, they console themselves with feign-  
 ' ing it to be the gracious Reward of Heaven  
 ' in their future State; which I do not find  
 ' their haughty Masters have as yet concerned  
 ' themselves to invade. The less hardy in-  
 ' deed wait for this Felicity till overwearied  
 ' Nature sets them free; but the more re-  
 ' solved have Recourse even to Self-violence,  
 ' to force a speedier Passage.

' But it will be still urged, that though  
 ' what is called human Happiness be of so  
 ' fantastic a Nature, that each Man's Imagi-  
 ' nation creates it for himself, yet human Mi-  
 ' sery is more substantial and uniform through-  
 ' out

' out all the Tribes of Mankind. Now, from  
 ' the worst of human Miseries, the savage  
 ' *Africans*, by these forced Emigrations, are  
 ' intirely secured, such as the being perpe-  
 ' tually hunted down like Beasts of Prey or  
 ' Profit, by their more savage and powerful  
 ' Neighbours—In Truth, a blessed Change!  
 ' —from being hunted to being caught. But  
 ' who are they that have set on Foot this ge-  
 ' neral HUNTING? Are they not these very  
 ' civilized Violators of Humanity themselves?  
 ' who tempt the weak Appetites, and pro-  
 ' voke the wild Passions of the fiercer Savages  
 ' to prey upon the rest.'

T H E E N D.

no. 6 [Hayes, Thomas]

THE

Dreadful Visitation

in

A short Account of the

Progress and Effects

of the

PLAGUE,

The last Time it spread in the City of  
LONDON in the Year 1665 extracted from  
the Memoirs of a Person who resided there,  
during the whole Time of that Infection:

With some Thoughts on the Advantage which  
would result to Christianity, if a Spirit of Impartiality  
and true Charity was suffered to preside amongst the  
several religious Denominations, &c.

---

Deut. Chap. 32, 29. *O that they were wise, that  
they understood this, that they would consider their latter  
End.*

---

Germantown: Printed by Chr. Sower. 1763.

**A**Mongst the many Calamities with which the Almighty is pleased to visit the Children of Men, in order to reduce them to a just Sense of their own Weakness and entire Dependance upon him, there is scarce any that are more productive of true penitent Humiliation and of a Sight of what is really good and truly Evil, than those contagious Distempers which, an offended God sometimes, suffers to rage amongst the People. In the Year 1665 the City of LONDON was sorely visited by the Plague: An Account of the Progress and Effects of that Visitation was kept by a Citizen who remained there during the whole Time of the Sickness, and appears to have been candid and judicious in his Remarks thereon. I trust my Readers may, in a short Description of that memorable Judgment, meet with such Lessons of best Wisdom, which nothing can so effectually produce, as a close and serious converse with Death and the Grave. The Introduction of this Contagion in LONDON was by some Goods imported from HOLLAND, which had been brought thither from the Levant. It first broke out in the House where those Goods were opened, from whence it spread to other Houses. In the first House that was infected, there died four Persons: A Neighbour who went to visit them returning home gave the Distemper to her Family, and died with all her Household. The Parish Officers who were employ'd about the sick Persons being also infected, the Physicians perceived the Danger, and upon narrow Inspection assured, that it was indeed the Plague with all its terrifying Particulars, & that it threatned a general Infection. The People began now to be alarmed all over the Town; the usual Number of Burials within the Bills of Mortality for a Week were generally about 240 to 300, but from the 27th. to the 24. Jan. the printed Bill was 474. However this went off again, and the Frost continuing very severe,

severe, till near the End of February the Bills decreased again and People began to look upon the Danger as good as over; but in May the Bills greatly encreased, and the Weather becoming hot, the Infection spread again, in a dreadful Manner.

I lived, says the Author, without Aldgate, and as the Distemper had not reached to that Side of the City, our Neighbourhood continued easy; but at the other End of the Town the Consternation was very great; and the Nobility & Gentry thronged out of the Town, with their Families in an unusual Manner; nothing was to be seen but Waggon, Carts, and Coaches, with Goods and People and Horse-Men attending them, hurrying away; then empty Waggon and Carts appeared, who were apparently returning to fetch more People: Besides innumerable Numbers of People on Horseback, fitted out for travelling. This was a very melancholly Prospect; indeed there was nothing else of Moment to be seen, it filled my mind with very serious Thoughts of the Misery that was coming upon the City, and the unhappy Condition of those that would be left in it. By the End of July the Contagion had spread and encreased to a great Degree: Sorrow and Sadness sat upon every Face; and tho' some Parts were not yet overwhelmed, all looked deeply concerned. LONDON might well be said to be all in Tears, the Mourners did not go about the Streets, for no body made a formal Dress of Mourning for their nearest Relations; but the Voice of Mourning, was indeed, heard in the Streets; the Shrieks of Women and Children at the Windows and Doors of their Houses, where their dearest Relations were dying, were so frequent to be heard, as we passed the Streets, that it was enough to pierce the stoutest Heart in the World. Tears and Lamentations were seen almost in every House, especially in the first Part of the Visitation; for towards the latter End People did not so much concern themselves for the loss of their Friends, expecting, that themselves should be summoned the next Hour.

It was a Time of very unhappy Breaches amongst us, in Matters of Religion, Divisions & separate Opini-

ons prevailed; the Church of ENGLAND was lately restored, and the Presbyterians & other Professions had set up their Meetings for worship, and apart, in which they were frequently disturbed, the Government endeavoring to suppress their Meetings. But this dreadful Visitation reconciled the different Parties and took away all Manner of Prejudice and Scruple from the People. But after the Sickness was over, that Spirit of Charity subsided, and Things returned to their own Channel again. Here we may observe, that a nearer View of Death would soon reconcile Men, of good Principles, to one another, and that it is chiefly owing to our easy Situations in Life, and our putting these Things far from us, that our Breaches are fomented, and that there is so much Prejudice and want of Christian Charity and Union amongst us. A close View and Converse with Death, or with Diseases that threaten Death, would scum off the Gall of our Temper, remove our Animosities, and bring us to see with different Eyes. On the other Side of the Grave we shall all be Brethren again.

The Inns of Court were now all shut up, there was but few Lawyers to be seen in the City, indeed there was no need of them, for Quarrels and Divisions about Interest had ceased; every Body was at Peace.

It was also worthy of Observation, as well as fruitful of Instruction, to observe with what Alacrity the People, of all Persuasions, embraced the Opportunities they had of attending upon the publick Worship, and other appointed Times of Devotion, as Humiliations, Fastings and publick Confession of Sins, to implore the Mercy of GOD and avert the Judgment which hung over their Heads. The Churches were so thronged that there was, often, no coming near, no, not to the very Door of the largest Churches. There was also daily Prayers appointed Morning and Evening, at which the People attended with uncommon Devotion.

All Plays and Interludes which had lately began to encrease amongst us, were forbid to act; the Gaming-Tables, publick Dancing-Rooms, and Music-Houses, which multiplied and began to debauch the Manners of

the People were shut up and suppressed; finding indeed no Trade, for the Minds of the People were generally humbled and agitated with other Things, Death was before their Eyes, and every Body began to think of their Graves.

The Infection still gradually encreased till the Middle of August, when there died a Thousand a Day, by Account of the weekly Bills, tho' they never gave a full Account by many Thousands, many of the Parish Officers were taken sick themselves and died when their Account was to be given in. The Parish of Stepney alone had within the Year, one Hundred & sixteen Sextons, Grave-Diggers and Carriers of the Dead &c. Indeed the Work was not of a Nature to allow them leisure to take an exact tale of the dead Bodies, which were all thrown together in the Dark in a Pit, to which no Man could come near without the utmost Peril.

I had, says the Author, the Care of my Brother's House which obliged me sometimes to go abroad. In these Walks I had dismal Scenes before my Eyes, as, particularly, of Persons falling dead in the Streets, terrible Shrieks of Women, who in their Agonies would throw open their Chamber-Windows, & cry out in a dismal surprising Manner; it is impossible, to describe the variety of Postures in which the Passions of the Poor People would express themselves. Passing thro' Token House Yard, of a sudden a Casement violently opened just over my Head, and a Woman gave three frightful Screeches, and then cry'd: *Oh! Death, Death, Death*, which struck me with Horror and a chilness in my very Blood. There was no Body to be seen in the whole Street, neither did any Window open, for People had no Curiosity, now, in any Case. I went on to pass into *Bell-Ally*, where there was a greater Cry than that, I could hear Women and Children run skreaming about the Rooms like distracted; when a Garret Window opened and some Body from a Window on the other Side, asked: What is the Matter? Upon which it was answered: *O Lord! My old Master has hanged himself.* The other asked again: *Is he quite dead?* And the first answered: *Ay, Ay,*

*quite*

*quite dead and cold.* This Person was a Deputy Alderman and very rich : But this is but one Instance ; it is scarce credible, what dreadful Cases happened in particular Families every Day : People in the Rage of the Distemper or in the Torment of the Swelling, which was indeed intolerable, becoming raving and distracted, often times laid violent Hands upon themselves, throwing themselves out of Windows, or breaking out of the Houses, would dance naked about the Streets not knowing one extasie from another ; others, if not prevented, would run directly down the River & plunge into the Water. Some dying of meer Grief as a Passion, and some of Fright and Surprize, without having received the Infection. It often pierced my very Soul, to hear the Groans and Cries of those who were thus tormented ; but this of the Swellings was accounted the most promising particular in the whole Infection, for if these swellings could be brought to break and run, the Patient generally recovered. Whereas those who were struck with Death at the Beginning of the Distemper, and had Spots come upon them, often went about indifferent easy, till a little before they died, and some till the Moment they dropt down ; such would be taken suddenly very sick, and would run to some convenient Place, or to their own Houses, if possible, and there sit down, grow faint and die. The Method the Magistrates fell into of locking up the Doors of People's Houses where any had taken the Distemper, and setting Watchmen there Night and Day, to prevent any going out to spread the Infection, looked hard and cruel, as, perhaps, those who were found in the Family might have escaped, if they had been removed from the sick ; but the publick good seem'd to justify such a Conduct, and there was no obtaining the least Mitigation by any Application to the Magistrates. This put People, who thought themselves well, upon many Stratagems to get out of their Confinements. Going out one Morning, I heard a great Outcry, which prompting my Curiosity. I inquired the Cause of a Person who looked  
out

out of a Window. A Watchman had been employ'd to watch at the Door of a House, which was infected and shut up, both himself and the Day Watchman attended there a Day and two Nights. All this while no Noise had been heard, nor Lights seen in the House; neither had they called for any Thing; it seems that two or three Days before, the Dead-Cart had stop't there, and a Servant-Maid had been brought down to the Door dead, wrapt only in a green Rug, which the Buriers had put into the Cart and carried away: The next Day the Watchman heard great Crying and screaming in the House, which he supposed was occasioned by some of the Family dying just at that Time; upon which he knocked at the Door a great while, at last one looked out, and said with an angry quick Tone, and a Voice of one that was crying, *what d'ye want, that ye make such a knocking?* He answered: *I am the Watchman: How do you do? What is the Matter?* The Person answered: *What is that to you? Stop the Dead-Cart.* This was about one o' Clock; soon after, he stop't the Dead-Cart, and then knock'd again, but no Body answered: He continued knocking, and the Bellman called several Times: *Bring out your Dead;* but no Body answered, till the Man that drove the Cart, being called to other Houses, would stay no longer, and drove away. In the Morning when the Day-Watchman came in, they knock't at the Door a great while, but no Body answering, they got a Ladder, and one of them went up to the Window, & looking into the Room, he saw a Woman lying dead upon the Floor, in a dismal Manner: But tho' he called aloud & knocked hard on the Floor, with his Staff, no Body stirr'd or answered: This they made known to the Magistrate, who ordered the House to be broken open, when no Body was found in the House, but that young Woman, who having been infected, and past Recovery, the Rest had left her to die by herself, and were every one gone, having found some Way to delude the Watchman, and go out; as to those Cries, and Shrieks, which he heard, it was supposed, they were the passion-

ate Cries of the Family, at the bitter parting, which, to be sure, it was to them all; this being the Sister to the Mistris of the Family. Many more Instances might be given but these may suffice to shew the deep Distress of that Day. Death did not now hover over every one's Head only, but looked into their Houses and Chambers, and even stared in their very Faces, and tho' there was some Stupidity and Dulness of Mind; yet there was a great Deal of just Alarm sounded in the inmost Soul: Many Consciences were awakened; many hard Hearts melted into Tears; many a penitent Confession was made of Crimes long concealed. People might be heard even in the Streets as we passed along calling upon GOD for Mercy, thro' JESUS CHRIST, and saying: I have been a Thief. I have been an Adulterer. I have been a Murderer, and the like; and none durst stop to make Inquiry into such Things, or to administer. Comfort to the poor Creature, who in the anguish both of Soul and Body thus cried out: Many were the Warnings that were then given by dying Penitents, to others, not to put off and delay their Repentance to a Day of Distress, that such a Time of Calamity as this was no Time for Repentance. I wish, says the Author, I could repeat the very Sound of those Groans and Exclamations that I heard from some poor dying Creatures, when in the height of their Agonies and Distress; and that I could make him that reads this hear as, I imagine, I now hear them, for the Sound seems still to ring in my Ears. In the Beginning of September the Number of Burials increasing, the Church-Wardens of Aldgate Parish ordered a large Pit to be dug, to hold all the Dead which might die in a Month, it was about forty Foot long and sixteen broad; some blamed the Church-Wardens for suffering such a frightful Gulf to be dug; nevertheless in two Weeks they had thrown more than eleven Hundred Bodies into it, when they were obliged to fill it up, as the Bodies were come within 6 Foot of the Surface. My Curiosity drove me to go, & see this Pit, when there had been near four hundred People buried in it. I got Admittance

tance into the Church-Yard, by means of the Sexton, who was a sensible, religious Man; he would have persuaded me not to go, saying: “ *That it was, indeed, their Duty to venture, and in it they might hope to be preserved; but that as I had no apparent call, he thought my Curiosity could not justify my running that Hazard,* „ I told him, *I had been pressed in my Mind to go, and that perhaps it might be an instructing Sight* “ Nay “ Says “ the good Man “ *If you will venture upon that Score, in the Name of GOD go in; it will be a Sermon to you, it may be the best that ever you heard in your Life,* „ His Discourses had shock’t my Resolution and I stood wavering for a good while; but just then I heard the Bell-Man, and the Cart, loaded with dead Bodies, appearing, I went in. There was no Body, as I could perceive, at first, with the Cart but the Buriers, and the Man that led the Cart, but when they came to the Pit, they saw a Man muffled in a Cloak who appeared in great agony; the Buriers immediately gathered about him, supposing he was one of those poor delirious or desperate Creatures, that would sometimes run to the Pit, wrapt in Blankets, and throw themselves in, and as they said, bury themselves. When the Buriers came to him, they soon found he was neither desperate nor distempered in Mind, but one oppressed with a dreadful Weight of Grief, having his Wife and several Children all in the Cart, that was just come in with him, and he followed in Agony and excess of Sorrow. He calmly desired the Buriers to let him alone, said he would only see the Bodies thrown in & go away, so they left importuning him; but no sooner was the Cart turned round, and the Bodies shot into the Pit promiscuously, which was a Surprize to him, for he at least expected, they would have been decently laid in, tho’ indeed he was afterwards convinced that was impracticable, I say, no sooner did he see the Sight, but he cry’d out aloud, unable to contain himself, and fell down in a Swoon; the Buriers ran to him, and took him up, and when he was come to himself, led him to a Place where he was taken Care of. He looked into the Pit again, as he  
went

went away, but the Buriers had covered the Bodies, so immediately, with throwing Earth that nothing could be seen. The Cart had in it sixteen or seventeen Bodies. Some were wrapt up in Linen Sheets, some in Rugs, some little other than naked, or so loose, that what Covering they had fell from them, in the shooting out of the Cart, and they fell quite naked among the rest; but the Matter was not much to them, or the Indecency much to any one else, seeing they were to be huddled together into the common Grave of Mankind, for here was no Difference made, but Poor and Rich went together; there was no other Way of Burials, neither was it possible there should.

*John Hayward* under-Sexton, that is Grave-Digger and Bearer of the Dead, never had the Distemper at all, but lived about twenty Years after it. His Wife was imployed to nurse the infected People; yet she herself never was infected. The only Preservative he used, against the Infection, was holding Garlick and Rue in his Mouth and smoaking Tobacco; this I had from his own Mouth. His Wife's Remedy was washing her Head in Vinegar, and sprinkling her Head-Cloths so with Vinegar, as to keep them always moist; and if the Smell of any of those she waited on was more than ordinary offensive, she snuft Vinegar up into her Nose, sprinkled her Headcloths and held a Handkerchief wetted with Vinegar to her Mouth.

And here I must not omit mentioning the Disposition of the People of that Day, with Respect to their Charity to the Poor, which indeed was very large both in a publick and a private Way. Some pious Ladies were so zealous in this good Work, and so confident in the Protection of Providence in the Discharge of this great Duty, that they went about themselves distributing Alms, and visiting the poor Families that were infected, in their very Houses, appointing Nurses and Apothecaries to supply them with what they wanted. Thus giving their Blessings to the Poor in substantial Relief, as well as hearty Prayers for them. I will not undertake to say, that none of these charitable People were

were suffered to die of the Plague, but this I may say, that I never knew any of them miscarried, which I mention for the Encouragement of others in Case of like Distress; and doubtless, if they, "*that give to the Poor, lend to the Lord, and he will repay it*," those that hazard their Lives to give to the Poor, and to comfort and assist them in such a Misery as this, may hope to be protected therein.

From the Middle of August to the Middle of September the Infection still encreased and spread itself, with an irresistible Fury, it was reckoned that during that Time there died no less than sixteen Hundred a Day, one Day with another. It was then that the Confusion and Terror was inexpressible; the Courage of the People appointed to carry away the Dead, began to fail them: The Vigilance of the Magistrates was now put to the utmost Trial. At last the violence of the Distemper came to such a height that the People sat still looking at one another, and seemed quite abandoned to Despair. In a Word, People began to give themselves up to a fear, that there was nothing to be expected, but a universal Desolation. This Despair made People bold and venturous, they were no more shy of one another, as expecting there was now no avoiding the Distemper, but that all must go, this brought them to crowd into the Churches, they inquired no more what Condition the People, who sat near them, was in, but looking upon themselves all as so many dead Corps, they came to the Churches without the least Caution, and crowded together, as if their Lives were of no Consequence, compared to the Work which they were come about: Indeed, their Zeal in coming, and the Earnestness and affectionate Attention they shewed to what they heard, made it manifest, what Value People would put upon the Worship of God, if they thought, every Day they attended at the Church, would be their last. It was in the Height of this Despair, that it pleased God to stay his Hand, and to slacken the Fury of the Contagion, in a Manner as surprizing as that of its Beginning, and which demonstrated

monstrated it to be his own particular Hand above the Agency of Means; nothing but omnipotent Power could have done it; the Contagion despised all Medicine. Death raged in every Corner, and had it gone on as it did then, a few Weeks more would have cleared the Town of all its Inhabitants. In that very Moment when thirty Thousand were dead in three Weeks, nay, when it was reported three Thousand had died in one Night, and an Hundred Thousand more were taken sick, when we might well say: *Vain was the Help of Man*, it pleased God to cause the Fury of it to abate; and by his immediate Hand to disarm the Enemy. It was wonderful! The Physicians were surprized, wherever they visited, to find their Patients better, and in a few Days every Body was recovering: Nor was this by any Medicine found out, or any new Method of Cure discovered, but it was evidently from the Secret invisible Hand of him, that had at first sent this Disease, as a Judgment upon us. Let the Philosophers search for Reasons in Nature to Account for it, and labour as much as they will to lessen the Debt they owe to their Maker; those Physicians who had the least Share of Religion in them were obliged to acknowledge that it was all supernatural. The Streets were now full of poor recovering Creatures, who appeared very sensible & thankful to God for their unexpected Deliverance: Yet I must own, that as for the generality of the People it might too justly be said of them, as was said of the Children of *Israel*, after they had been delivered from the Host of *Pharaoh*. "*That they sung his Praise, but they soon forgot his Works.*,"

The Author who was preserved unhurt, with his whole Family during the Time of the Sicknes, gives, in his Memoirs, a particular Account of the many Reasonings and Fears which affected his Mind, before he could come to a fixed Conclusion, whether to stay, and take his Lot in the Station in which God had placed him, or by leaving the City run the Hazard of unsettling himself, and lose his Effects, which lay scattered amongst the Merchants. At the earnest Solici-  
tations

tations of his Brother he had concluded to go, but being always crossed in this Design, by several Accidents, it came, one Morning, as he expresses it, very warmly in his Mind, whether these repeated Disappointments, were not Intimations to him, that it was the Will of Heaven he should not go, which was succeeded by a farther Thought, that if this Suggestion was from God, he was able effectually to preserve him in the midst of all Deaths and Dangers that would surround him, and that if he attempted to secure himself, by fleeing from his Habitation and acted contrary to these Intimations, which he believed to be divine, it was a kind of flying from GOD, who could cause his Justice to overtake him, when, and where he thought fit.

But what finally fixed him in a Resolution to stay, and cast himself, entirely upon the Protection and good Pleasure of the Almighty, was, that at a Time, when his Thoughts were more than commonly serious upon this weighty Subject, turning over the Bible which lay before him, he cry'd out : *Well, I know not what to do, Lord, direct me !* at that Juncture happening to stop and casting his Eye on the Second Verse of 91<sup>st</sup>. Psalm, he read to the 10<sup>th</sup>. as follows viz. “ *I will say of the Lord, He is my Refuge, and my Fortrefs, my GOD, in him will I trust. Surely he shall deliver thee from the Snare of the Fowler, and from the noisom Pestilence. He shall cover thee with his Feathers, and under his Wings shalt thou trust : His Truth shall be thy Shield and Buckler. Thou shalt not be afraid for the Terror by Night, nor for the Arrow that flieth by Day : Nor for the Pestilence that walketh in Darknes : Nor for the Destruction that wasteth at Noon-Day. A Thousand shall fall at thy Side, and ten Thousand at thy right Hand : But it shall not come nigh thee. Only with thine Eyes shalt thou behold and see the Reward of the Wicked. Because thou hast made the Lord which is thy Refuge, even the Most-High thy Habitation : There shall no evil befall thee, neither shall any Plague come nigh thy Dwelling &c. ”*

The

THE Inspiration of God, and the clear Information of the Holy Scriptures assures us, that God reserves his choicest Secrets for the purest Minds, and that it is uncleanness of Spirit, not difference of Method in seeking after God, that separates us from him; true Holiness being the only safe Entrance into divine Knowledge. The Apostle Peter declares *Act. 10, 34. That he perceived of a Truth that God is no respecter of Persons: But in every Nation, he that feareth him, and worketh Righteousness is accepted with him.* And the Apostle Paul also tells the *Galatians Chap. 6, 15. That in Christ Jesus neither Circumcision availeth any Thing, nor Uncircumcision, but a new Creature.* Notwithstanding the Clearness of these and many more such Doctrines contained in the Scriptures, Selfishness & Partiality, those inhuman and base Qualities have been suffered to prevail even amongst such, as are esteemed the most pious in the several Sects and Parties of the Christian Church: They have raised and still raise in every Communion, a selfish partial Orthodoxy, which consists in courageously defending all its Opinions and Practices, and condemning the Doctrines and Practices of others; and thus every one is train'd up in Defence of their own Church, their own Truth, their own Opinion: And he often is judged to have the most Merit, and the most Honour, who likes every Thing, and defends every Thing amongst themselves, and leaves nothing uncensured in those that are of a different Communion. Now how can Truth, Goodness and Religion be more struck at, than by such Defenders of it? If you ask why the great Bishop of *Meaux* wrote so many learned Books against all Parts of the Reformation, it is because he was born in *France*. Had he been born in *England*, had he been bred at *Oxford*, he might have revall'd our great Bishop *Stillingfleet*, and would have wrote as many learn'd Folio's against the Church of *Rome*, as he has done. And yet I will venture to say, that if each Church could produce but one Man a Piece, that had the Piety of an Apostle, and the impartial Love of that first Christians, they would not want half a Sheet of Paper to hold their Articles of Union, nor be half an Hour before they were of one Religion. If we loved Truth as such; if we sought it for its own sake; if we loved our neighbours as our selves; if we desir'd nothing by our Religion but to be acceptable to God; if we equally desir'd the Salvation of all Men; if we were afraid of Error, only because of its hurtful Nature to us, and our Brethern of other Communions, then nothing of this Spirit could have any Place in us. *For God is Love, and they which dwell in God, they dwell in Love. 1 John. 4, 16.* That universal Love which gives the whole Strength of the Heart to God, and which makes us love every Man as we love ourselves is the noblest, the most divine, and God-like State of the Soul, and no Religion does any Man any good, but so far, as it brings this perfect Love with it. Perfection can no where be found, but in a pure disinterested Love of God and our Neighbour. There is therefore

therefore a Communion of Saints in the Love of GOD, which no one can learn from that which is called Orthodoxy in the different Sects, but is only to be had by a total Dying to all worldly Views, by a pure Love of GOD, and by such an Union from above, as delivers the Mind from all Selfishness, and makes it love Truth and Goodness, with an Equality of Affection in every Man, let his Name and Profession to Religion be what it may. And by thus uniting in Heart and Spirit with all that is holy and good in all professions, we enter into the true Communion of Saints, and become real Members of the true universal Christian Church, tho' we are confin'd to the outward Worship of only one particular Part of it. It is thus, that the Angels, as ministering Spirits assist, join, unite and co-operate with every Thing that is holy and good in every Division of Mankind. He that has been all his Life long used to look with great Slight upon those of other Professions, whom he has called *Superstitions, Biggots, canting Enthusiasts &c.* must naturally expect, they will be treated by GOD, as they have been by him; and if he had the Keys of the Kingdom of Heaven, such People would find it hard, to get a Place in it. But it stands greatly in Hand to get rid of this Temper before we dye; for if nothing but universal Love can enter into the Kingdom of GOD, what can be more necessary for us, than to be full of this Love before we dye?

We often hear of People of great Zeal declaring on their Death-Beds their strict Attachment to the Church of England, and making solemn Protestations against all other Churches, but how much better would it be, if such a Person was to say: "In this divided State of Christendom, I must conform to some outward divided Part of it, and therefore I have chosen to live and dye in outward Communion with the church of England; fully believing, that if I worship GOD in Spirit and in Truth, in this divided Part of the Church, I shall be as acceptable to him, as if I had been a faithful Member of the one whole Church, before it was broken into separate Parts. But as I am now going out of this disordered Division, into a more universal State of Things, as I am going to the GOD of all Churches, to a Kingdom of universal Love, which must have its Inhabitants from all People, Nations, and Languages of the Earth; so in this Spirit of universal Love, I desire to perform my last Act of Communion joyning in Heart and Spirit with all that is Christian, Holy and Good in all other Churches; praying, from the Bottom of my Soul, that every Church may have its Saints; that GOD'S Kingdom may come, his Will be done in every Division of Christians and Men, and that every Thing that hath Breath, may praise the Lord.

**A**N Eminent Servant of GOD who had known Deliverance from the Dark Powers and experimentally felt the Powers of the World to come, a few Hours before his Death, expressed himself in the following Words: " There is a Spirit which I  
 " feel, that delights to do no Evil, nor to revenge any wrong,  
 " but delights to endure all Things, in Hopes to enjoy its own in  
 " the End; Its Hope is, to outlive all Wrath and Contention,  
 " and to weary out all Exaltation and Cruelty, or whatsoever  
 " is of a Nature contrary to itself; it sees to the End of all  
 " Temptations; as it bears no Evil in itself, so it conceives none  
 " in Thought to any other; for its Ground and Spring is the  
 " Mercies and Forgiveness of GOD; its Crown is Meekness;  
 " its Life is everlasting Love unfeigned, and takes its Kingdom  
 " with Intreaty, and not with Contention, and keeps it by  
 " lowliness of Mind; in GOD alone it can rejoice, tho' none else  
 " regard it, or can own its Life; 'tis conceived in Sorrow, and  
 " brought forth without any to pity it, nor doth it murmur at  
 " Grief and Oppression; it never rejoiceth but thro' Sufferings,  
 " for with the World's Joy it is murdered. I found it alone  
 " being forsaken: I have Fellowship therein with those that lived  
 " in Dens and desolate Places of the Earth, who through Death  
 " obtained Resurrection and eternal holy Life. "

F I N I S.



1793235

